The Expositor and Current Anecdotes

Volume VIII | JANUARY, 1907 | Number 4

PERSONAL EVANGELISM

Notes from an address by Chas. L. Goodell, D. D., Pastor Calvary Methodist Episcopal Church, New York.

I wish to speak of the great work to which as Christian workers we are called. There ought to be instituted, so far as possible, in every church a special season of revival services every year; the pastor and his membership should be banded together for this great work. I have led a week of these services when there was little to show for my work, but I never continued for three weeks that the power of God did not come upon us. What if the disciples had said before the day of Pentecost, at the end of the third, fourth, or fifth day, "I guess we had better go home now!" What if they had not waited and prayed until they were filled with power from on high! I make the plea tonight for this earnest, consecrated, protracted service. I feel that if I could only bring the preachers and the workers into sympathy in this great work there would be a harmony which the church has never known before. My message tonight is a message on the line of personal work, and it is not simply to preachers alone, but to preachers and church workers together. The ideal is an aroused church with an earnest, aroused preacher. Who is the preacher? He is God s man and your man. He is at your service and the service of the Lord Jesus Christ. The pastors come for a few years and they will go; they are sent here to preach the Gospel, and they will pass on and others will take their places. But you, O church member, and the church are to stay here through the passing of the years; you are to build up the church and do the great work of God in this place. My plea tonight to the membership of the churches in this City of Cleveland is that they will take hold of the great work you have to do. No pastor but wants to come into fellowship with every member of his church. The pastor and the people are to have the same grace. The pastor has his work and his place and you have your work and your place, each in his own field. It is said that a famous Boston pastor was asked how he had so much success and power in his work. He replied: "I preach on Sunday and on Monday there are 400 members who go out from this church to do what I have preached."

Turn and consider what you are doing. Don't break the heart of your pastor; stand by him. He cannot do it alone; the membership of the church must stand by him. It is your work; he is your man, he is God's man; and do you stand by him and pray mightily to God out of the depths of your heart. Stand by him, no matter if there is something about him you don't like. Some of you have children in your home, and a sentence passed across the breakfast table will destroy the work he has been trying to do in the heart of your child. God help the membership of the church to realize that they must absolutely stand by the man of God in their church. I recently received a letter from a committee in one of our cities in New York State. They said: "There are sixty churches of us and we have banded together for a great work. We would like to have you come to us and conduct revival services for a month." I wrote back to them: "You, sixty churches, and you, sixty pastors, hold your own services and you will be surprised to see the blessedness of the result." Sixty churches! Suppose only one hundred people came out in each church, that is 6,000 people. More persons would be won to God in such services by pastors whom they know preaching and working among them, than by a stranger coming among them. So I urged those pastors to take up the work with God to help, and their churches to stand by. There is no immediate danger that we shall do too much for God, that we shall be too zealous for God. There is a picture that I would like to have in the home of every layman, of every Sunday School worker, of every pastor. It is a picture of a servant of God climbing up a stair case, holding in his arms a little lamb, but stopping to talk to the people who have gathered around. Weary in the work, but not of it, he stops there on the stairway and preaches until the candle burns down into its socket and goes out. I call him a burning, shining light, and I would to God that spirit could get into all the ministers and all of our churches that we might do everything in our power and be burning, shining lights for God. The necessity of personal devotion for this work, I am going to bring home to your thought. The necessity of personal work, personal contact with the individual,—there is no method in the world that matches it. We read in the first chapter of John how

the church of God begins, Andrew wins Peter, the first convert. You have a chance to do the same thing, you are in touch with some one. Let me remind you of a mother, sad for the passing of her child; let me show you the prophet of God, his lips to the child's lips, his heart to the child's heart; and so, lips to lips and heart to heart, life came into the child and the prophet gave him over to his mother. A minister once said that, if it were revealed to him that he had only six years to live unless he should win 1,000 souls for God, and if he might choose either to preach the Gospel from the pulpit, or not to enter the pulpit, but to devote his time to personal effort for the salvation of souls, he would choose the latter. He spoke wisely and well; I could say amen to that myself. In my own ministry the blessed hours of personal work, the opportunities which I have had face to face with the individual, have brought me better results than any I have had from the pulpit. Speak concerning the work in the Sunday School; now is the chance of your life. You will thank God twenty years from now that you had a chance to urge one soul to Christ. When that boy has forgotten your teaching about the geography of the lesson, about the history of the lesson, he will never forget the throbbing of your heart as you tried to win his young soul to Christ. There are some of us here who will never cease to thank God for the personal effort of their Sunday School teachers. Oh! God, help you to be faithful! It is the personal work that counts, using the longing of your very soul for the salvation of your class. There is nothing that has paid me as well as my personal work among the members of my congregation. I have a meeting for the mothers during my special services, and I look them in the face, 200 or 300 of them, and I ask them if there is any one in the world who wants to see their children saved as much as they do; I picture their responsibility for those immortal souls and I try to lay on their hearts the great importance of the work. God has moved these mothers' hearts most wonderfully. Can you live and be happy while your children are not saved? You say salvation is a necessity; do you act as if you believed it a necessity? Get the responsibility into your hearts that we must win our children to God. Many a Christian man hasn't his own children saved. There was the son of a bishop of our church who was not saved, and the bishop came to me and, with tears in his eyes, said to me, "I have brought other children into the kingdom of God, but my own boy is still outside the kingdom. Won't you do something personal for him?" I said, "If there is anything I can do for your boy, I will do it." I saw the boy again and again; it was a long experience, but at last when he was about to take a long trip around the world with his father, I laid my hand on his shoulder and, calling him by name, I said, "You are going on a long trip and it will be many, many months before you come back again, and I want to ask you if you are ready to give your heart to God?" He answered, "I have been waiting now for several days for you to put me in just this place. By the grace of God I will." I said, "Next Sunday will be the last Sunday you will be here for a long time; will you come to the altar in the presence of the great congregation and confess your belief in Christ?" "Yes," he said, "I will do that or anything else that you think I ought to do." I went to the bishop and, laying my hand on his shoulder, I said, "It is settled!" "What is settled?" "Your son has just told me he has given his heart fully to God, and will be received into the church on probation next Sunday." I felt the thrill that ran through the bishop's body as I told him this, and he said. "I would rather have that message from your lips than to have you give me a check for $25,000," and by the look on his face I was sure that he meant it. It is the personal work that counts. Jimmy was a member of the church, but prosperity came to Jimmy, and as he got money he forgot God. He fell into bad company and began to drink; all his fortune, an interest in a whaling vessel, went down Jimmy's throat until he wasn't worth a dollar. He had a place as salesman in the fishing business, that was all. He hadn't been in a church for years, but I noticed him at meeting one night sitting on the back seat. One of our workers introduced me to Jimmy, taking me aside and telling me his story. Somehow, my heart was drawn toward the fellow, and I said to him, "These are your friends and you can't do better than to stay with them." Jimmy was moved by the heart-felt interest that he knew I had in him, so he came week after week. Sometimes he would be sober and sometimes he would be so drunk that I hardly knew if he could get out of the church alone.

One Sunday night Jimmy came in and dropped heavily down in the back seat. I was in the pulpit and I said to myself, "He has either been drinking more than usual or else there is something going on. No, Jimmy is sober enough so that he knows what is going on." And if ever I preached at any man in my life I preached at Jimmy with all my soul. I tried to bring the judgment day as close as I could. I did my best. After the sermon we went down stairs and soon Jimmy came in and threw himself on the front seat. "Something is going to happen tonight," I said to myself. I gave the invitation to any who wanted to seek Christ to come to the altar. Jimmy came forward and threw himself on the rail. I said to one of my workers, "You talk with him and keep him until I am through with the rest of the people; tell him I want to see him after the service." After the service was over Jimmy had taken his place again on the back seat. I went to him and threw my arm around his shoulder and talked to him. He said, "Doctor, I want it and I am going to turn over a new leaf, but I have got to have just one more drink. Do you think it would be better for me to go down to the Revere House, where I will meet my old friends and they will set up the drinks and I will set up the drinks until I get four or five drinks, which do you think would be better, for me to do that, or for you to slip out and get me just one more drink?" Well, as a matter of argument Jimmy had me; I thought for an instant and then a bright thought came into my mind and I said,

"You want something to eat, Jimmy." He replied, "I guess you are right; I haven't had anything to eat today. I had a drink this morning, and two or three more at noon and another tonight, and I haven't had anything to eat today." I got him down to a restaurant where they had nothing but tea and coffee to drink. I ordered black coffee and beefsteak, and after he had eaten the steak and drank two or three cups of coffee he began to feel quite like himself, and he said, "I feel better, I guess I will go home now." I said, "I will go home with you." At the front steps he said "Good night." I answered, "I will go up with you to your room." I went up three flights of stairs to Jimmy's little side room. He said "Good night." "No, Jimmy, I will step in with you and see you tucked into bed." So I stepped in and tucked him in bed and talked with him and then went home. When he heard my feet echoing down the street, he said to himself, "Now the minister is gone, I will put on my clothes and go down and have a good drink and a good time." He got out of bed and started to put on his clothes, when all at once he stopped and said, "I won't do it, I am a mean man but I am not mean enough to do that. After the minister was kind enough to come clear home with me and tuck me into bed, I am not mean enough to go back on him." A strange thing happened when Jimmy woke up the next morning; for the first time in 25 years he didn't want any liquor. I can't explain it, but I know it is a fact, that Jimmy didn't want any liquor and he didn't get any. He went on day after day and he didn't want any liquor, and he came into the meeting and gave his blessed testimony. Some time after I had left that church I asked Dr. —— about Jimmy. He said that Jimmy fell, and for three days nobody knew where he was; but on the fourth day he was back again broken-hearted. He said he had fallen, and could the church ever have confidence in him again? One said to him, "God bless you, Jimmy, we never loved you so much as we love you now." It was more than two years after that, one night he stood up in the meeting and said, "I have had my troubles and you know how I fell." He stood there and told the story of his shame, and then said, "I want to tell you at five minutes of 9 o'clock on the 12th day of June Jimmy read his title clear to mansions in the skies." The next day, while seated at the table, Jimmy was taken with a stroke of apoplexy, and he was gone. They will tell you how on the last night of his life Jimmy stood there and said, "Five minutes to 9 o'clock on the 12th day of June Jimmy read his title clear to mansions in the skies." To my mind that kind of a dividend is the one that pays. What better dividend could you want? It is one that will come to every one of us, if we will be faithful in our work and keep in personal touch with men.

Andrew Hurd lived in Brooklyn and was secretary of the Sunday School in Dr. Blank's church. It was during my ministry in Hanson Place church. I was in my study talking to a man who had been given to liquor, when the bell rang. The girl said there was a young man to see me. In a few minutes I stepped back to see what the young man wanted. He said, "I was at your service last night, and you said that a young man of strictly moral habits who was outside of the church of God might do more damage to young people than a man who was in his cups. Do you mean what you said? The reasons you gave moved me mightily." I had said that a young man, for instance, who has a position in the bank, has the respect of every one in the community, but if he is not a Christian and is not interested in the work of the church and of God, other young men will say, "Look at ——. If he can live out of the church I can live a life out of the church, too. I won't go into it." He said, "I am the secretary of the Sunday School at Dr. Blank's church; I am not a member of the church and I fear my influence is against the church. Is there any chance for me?" I talked with him earnestly and then said, "There is a young man in the other room, would you come in with me and talk with him." Then, with one of them on each side of me I knelt down and we talked the thing over with God. I asked him to come again the next night. "Yes, I will come, I can't sleep, this must be settled." He came the next night and the next, and on the fourth night he came into the light of God. The following Monday one of the members of his family came to me and said, bursting into tears, "Our dear brother Andrew died yesterday and I come to bring a message to you; it is his last message.

"'Tell Dr. Goodell as a last thing he can do for me, I want him to tell the story of my struggle and how I found Christ.'" The next day his father came to me with tears in his eyes and said, "My boy said he wished that you would not only hold that service at this time, but that you would tell the story whenever you hold revival services." That was six years ago and every single time I hold my special meetings I have told this story to my congregation. When I went that first time to tell the story, this message of the dying boy to his friends, the chapel was so crowded I could hardly get up to the front where I was to speak. The whole audience was in tears, they had all known and loved him many years. I never felt more the sympathy between God and a dying man than I did that day as I gave his message to those young men and women—how he had made a great mistake and how he had found the Lord and wanted that they should find him too.

There is nothing on earth that can compare with it, the opportunities to bring individual souls to God. There isn't any work anywhere that pays so well.

When Samuel Rutherford, the Scotch divine, was lying on his death bed, they told him he would have a summons and be executed at a certain time. He said, "I have another summons, and before the Scotch summons reaches here I shall be where few great men and kings come."

As he was about to be separated from his church, his tender interest in it led to expressions, incorporated in a poem.

"Fair Anworth by the Solway, to me thou still art dear,
Ev'n from the verge of heaven I drop for thee a tear.
Oh, if one soul from Anworth meet me at God's right hand,
My heaven will be two heavens—in Immanuel's land."

When a man has the power of the Almighty God in his soul, the more he gives out the more he receives. He is made a power just in proportion as he gives out his power. I commend to you that glorious miracle and tell you that if you lose your life for Christ's sake you will find it.

Evangelism

Evangelism has been said to be the proclamation of the gospel. It is more than that. Evangelism is the proclamation of the gospel in such a fashion that the dead shall hear and live.

Men are not saved by contract, but by contact.

It is our business to get a hearing for men before God, and to get a hearing for God before men; and if you can't get it in church, get it outside of church, but in the name of God, get a hearing!

Evangelism is not a matter of professionalism but a matter of "possessionalism."

No man has the real gospel who is not ready to give it away,—and that is the only way in which he can keep it.

A lot of men weep over their sins and hug them tight.

You walked down street the other morning talking business and politics, stocks and markets, candidates and Congressional measures, with the man on your left. And all the way Jesus walked on your right hand. When you parted with your companion, Jesus left, too, grieved at heart because you did not give him an introduction.

In a presidential campaign a few years ago the leaders of one party began to be troubled about the prospects of the important state of New York. The chairman of the National Committee came to New York to meet the local politicians. They eagerly asked him how about this state, and that city, and how the nation was going. The chairman listened for a while, then said, "Gentlemen, it is no concern of yours how Ohio goes, or how the nation is going; it's no concern of yours how New York goes, your concern is *your block.*"

The nature of the gospel itself is Christ's call to give it to another.

The pastor is the overseer of evangelism, not the monopolist of it.

God never made a conversion-mould into which everybody must be put.

If you have no impulse to give your religion to the other man, you have the wrong brand, and had better go back and change it.

What we need most of all is not the methods of our fathers, but the spirit of our fathers.—*From an address made by the Rev. Theodore S. Henderson, Field Secretary of the General Conference Committee of the Methodist Church on Aggressive Evangelism.*

Things a Pastor's Wife Can Do

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HOLDING OFFICE

Some of the most important things a pastor's wife can do are the most difficult to describe. In some way she should always be found among the soul winners in the church. In order to have the strength and time for this most important work, it would be well to accept as few official positions as possible.

It is the custom when a new pastor comes to the church to offer his wife the presidency of the Ladies' Society or societies. I can think of many reasons why she should not accept these tender overtures of love and honor.

There are in every church, no matter how small, women who are by nature fitted for these offices and the ideal pastor's wife should delight in the discovery of such workers, and she will be longer and better loved for helping to train such women than if she filled the office herself. Again, the most successful pastors are those who can leave a church in the best running order, and his wife should so regulate her work that their leaving should jar as few interests as possible. But the most important reason for not accepting these offices is that both the time and attention they absorb are too much for any pastor's wife who has before her the aspiration of being the very best she possibly can be.

Twice only, and then under the strongest protest, have I accepted the presidency of any existing society I found on coming to a church. The first time it was on the condition that I be released at the end of the year if I found a woman to take my place. I found the woman and so impressed my thought upon the members that I think no pastor's wife has since been president of the society. The second time, I found upon coming to an old and influential church that a lady had been president of one of the missionary societies for a number of years. Her influence with the ladies was so great that once again I was overpowered and became president "for one year only," but after a year's rest this lady so eminently fitted for the office was induced to take it again.

There are doubtless exceptions to all rules but a good general one to have, taught me by experience and a wide observation, is that to be a teacher in the Sunday school and a member of the Sunday School Library Committee are all the offices a pastor's wife ought to accept. This rule should not apply to new work in the church that a wide-awake pastor sees ought to be taken up.

It may then seem absolutely necessary for a pastor's wife to come into prominence, but even then she should in her own mind be on the keenest search for some one to take her place.

We should continually shrink from prominence, but not from work or influence.

CONFERENCE ON CHURCH ATTENDANCE

Social and Spiritual

GEO. WHITEFIELD MEAD.
SECOND PRESBYTERIAN CHURCH (WILKINSBURG), PITTSBURG, PA.

Yes, I am pleased to tell how we grow, or rather how we *work* that this vine of Lord's planting may grow.

It has been said of our church that if one stood at the church doors with a club one could not keep the people out. But how about their coming again? How about knowing them and causing them to be known? How about winning them to the Lord Jesus Christ, enlisting them in his service, and assimilating them in his church? Such questions are vital, whether one stranger come "within our gates" once in seven days, or—as has been our experience—three hundred and odd within seven months.

Now, these three hundred people were absolute strangers to us, came to church only for a service apparently; some were new comers to the city, others had been in the city varying periods of time. When the names of any new comers to our church or city, or the names of any unchurched people in our community, can be obtained, they are entered in the Pastor's "Strangers'-Book," which is our garden to till, requiring most earnest care and prayer. Out of the names of three hundred strangers so obtained, seventy-eight have become communicant members of our church in the last seven months. We believe that as many more will come. And the new names of strangers are being received all the time. But such results do not come of themselves.

What are the factors in our work? First, a people consecrated to the service of God. At Pentecost there were only 120 common people *and the* HOLY GHOST. I believe that the hearts of my people "burn within them," like those of the disciples on the Emmaus way. Our people are watchful to welcome strangers at the church service; and their hearts are in all that pertains to the good of the church and the advancement of God's Kingdom.

True Christian hospitality prevails. Our Christian Endeavorers call on young people. Our young men visit young men and invite them to the Bible-class, Men's Club, etc. Families of the church have a habit of having different young men in their homes every week to dinner. The ladies of the church have an "at home" day once a month in the church parlors, a purely social hour with music, etc., and light refreshments, to which all ladies whose names are on the "strangers' book" receive a written invitation. The ladies call upon the strangers, as do many of our men, especially of the Men's Association and the Board of Deacons. The pastor's home is open informally every Thursday afternoon and evening to the congregation. The week following each Communion service, all who united with the church at that time are invited to the pastor's home for an evening, when one of the church boards and their wives assist in entertaining. These various social hours are *social*, as sunshiny and cheery as possible, but never do we lose sight of our supreme spiritual aim: to bring people to God and help them to a consecrated service.

Another important factor is our Pastor's Aid Society. The city is divided geographically, for convenience, into 21 circles, with a leader or leaders (usually a man and his wife) over each circle. Members of the congregation belong to the circle in which they live. Each circle has individual meetings, and the leaders of the circle report to the pastor once a month. The following suggestions were printed on a leaflet given by the pastor to the workers:

PERSONAL.

IMPORTANT.

Let the work appear as little as possible in its organized character. Let us be "wise as serpents and harmless as doves;" "all things to all men, that I might by all means save some."

SUGGESTIONS FOR LEADERS.

A home or parlor meeting of all within your circle for personal acquaintance, prayer and conference.

Explain the purpose of the work. Impress all with their equal responsibility and honored privilege.

Work and pray until all in your circle are enlisted for service, have a passion for souls, and with enthusiasm speak of "*my* church."

See that every member of the circle knows all the other members of the circle. Let Christian cordiality prevail always.

Record and report all calls made and work done.

Note any changes of addresses.

GENERAL WORK.

Report the names and addresses of any newcomers to the city or church, names of strangers or persons without a church home, names of babies for the cradle roll and possible new scholars for the Sunday-school. Give personal and repeated invitations to such persons through the various members of the circle.

Make a house-to-house canvass of your district if possible.

Report any pastoral need and the names of any sick to the minister as soon as known.

Watch for, and say a word of welcome to, strangers at the church services, hand them hymn books or calendars when necessary, and try and speak to new members of the congregation at every service. Let your conversation be in keeping with the place and day.

A good way for obtaining the address of a stranger or new-comer is to say, "Won't you give me your address, and when we have socials or meetings of special interest, we will send you written notice. This is our custom."

Each circle should extend the acquaintance of its members in the church as a whole.

Be cheerful and sociable, yet make your

visit as largely as possible a spiritual visit and conversation.

Request other members of the church (outside your circle) to call when you think it wise.

SPECIAL.

Try and learn, and minister to, the exact spiritual need of souls.

Magnify the church, which is the body of Christ. Say with Paul, "I can do all things in him that strengtheneth me."

Remember that you are a shepherd of souls —their lives are in your hands; as ye go to minister, "it shall be given you in that same hour what ye shall speak."

Such work, of course, means *work;* but means, too, first of all, last of all, and as including all, lives dominated by the Spirit of God and that delight to do his most blessed will.—*Geo. W. Mead, Wilkinsburg, Pittsburg, Pa.*

Stereopticon

R. C. WUESTENBERG, WOODSFIELD, O.

I am an enthusiast in the use of the stereopticon to assist in getting and holding the crowd in the hot summer months. For five years as pastor of a city church each summer during July and and August I had my stereopticon to draw my crowd, and then I proceeded to preach the gospel to them. There were eighteen churches of different denominations in my section of the city that closed their doors during these two months. Some closed both morning and evening, others only in the evening. My church was crowded to the walls.

I am now the pastor of a rich town church. The board here were always in the habit of having no evening service during the summer months. When I came they told me it would be impossible for me to get fifty people out in the evening during summer. I asked them to let me try. For two years now I have taxed the capacity of the church with earnest listeners.

Some pastors who read this will say, "Well, that method may be worked successfully by some pastors but I cannot work it." Yes, brother, you can work it. All you need is a little determination. I invested in a stereopticon, not because I had lots of money, for I have not, but I just added the lantern to my equipment for the ministry. I did not get a cheap magic lantern, but I purchased the best double stereopticon money could buy. My views I rented until I could purchase my own. You can rent the views at reasonable rates in any city. I always select those views that will assist me in presenting some theme that is of current interest and of moral importance. I never permit a picture to be placed on the screen on a Sunday night that of itself would create a laugh. I study my pictures just as I study the words of my sermon and then present the illustrations before the audience with prayer and faith.

Will you find objections to this illustrative work? Why, yes, of course you will. If you do anything at all, you will find someone who will object to something. But it is your business to keep your Father's house open on his day. It is your business to get as many people there as you can. Then after having the house full it is your duty to feed the flock.

This past summer I have presented the following subjects: Two evenings of "Palestine, the Land of the Lord;" two evenings of "Egypt, the Land that Imprisoned the Israelites and Sheltered the Lord;" "An Excursion to the Holy City and Mt. Olivet;" two evenings of "Ben Hur, a Tale of the Christ;" "Paul's First Missionary Journey;" "Paul's Journey to Rome." On the night of September 2nd I closed with "Paul Preaching the Gospel in Greece."

I do not advertise these subjects except in the regular church notices in the four newspapers of the town.

I could tell you much more of how to do the thing from start to finish, but I have already exhausted my space. But just this final word, I have received members almost every Sunday. The children are attracted and the Sunday School is stimulated and has held its own through the summer. I find that people who go regularly to church for two months feel lost when the series of illustrated sermons is over, and they somehow find their way back if you are wise in handling them. I have been brought in contact with individuals by this large service that I could not have met any other way. Does it pay?—*Robert C. Wuestenberg, D. D., Woodsfield, O.*

Advertising

WALLACE R. EVANS, GRANITE FALLS, N. C.

My congregations have grown wonderfully because of judicious advertising. In a remarkably short time, comparatively speaking, the attendance upon the regular Sunday services has about doubled. When I came to this work, something less than two years ago, the congregation was worshiping in a borrowed church—having lost their own by fire. The members had lost interest to quite an extent in the work of the church, and the congregations were not as large, to my mind, as they should be. I began to prudently advertise the church services—placing attractive notices of Sunday services, with subjects, in the stores and in other places of prominence. Every Saturday cards were put up neatly and attractively printed, announcing the services and subjects for Sunday. The cards were informal and read something like this:

We want YOU to come to the Methodist Church tomorrow. The morning subject will be, "The Stone in the Way." The subject at night will be, "Human Lighthouses." Frequently I had circulars announcing the services and subjects for Sunday distributed around the town.

Our attendance has about doubled.

The Sunday School has increased in numbers.

We have built a handsome brick church, and the good work goes on.

We, of course, do not claim that advertising has accomplished everything. There has been prayer, much prayer, with implicit faith in God, and hard work; but advertising has

called the attention of the people to the services and caused many to attend the services who otherwise would not have done so.

The use of printers' ink pays.—*Wallace R. Evans, Granite Falls, N. C.*

Pastoral Work

K. M. MEARS, RICHMOND, VA.

In November, 1903, I was sent to Hasker Memorial Church, Richmond, Virginia, a small church recently organized, and found on my entrance upon the field that the attendance upon the Sunday services was very small, never exceeding more than seventy-five at any of the services.

To increase the attendance I decided to try the following: I. Visiting all of the members and inviting them to the services.

II. Calling upon any strangers who had recently moved into the community and inviting them to our services, also any who had no church connection.

III. Stopping on the corners where the young men were congregated, and, after having a pleasant chat with them, inviting them to the services.

In this way I was able to get them to come to the services, but then the question arose how I must keep them coming and I finally adopted the following plan:

I. Good lively singing in which the whole congregation could take part, besides the special music by the choir.

II. A short sermon from twenty to thirty minutes long.

III. Meeting the congregation at the door and shaking hands with everybody present and inviting them to come again.

The result of this plan has been for the past three years that our congregation has grown from seventy-five to over four hundred; I do not mean during the summer, for then many of our people are in the country, but during the fall, winter and spring. Last winter our congregation so outgrew our church building, there being from one to two hundred turned away every Sunday evening, that we decided to have a larger building which is in course of erection now and will be completed this fall, costing about $12,500.

Our membership has increased from one hundred and sixty to over three hundred, consequently the financial condition of the church is much better than ever before.—*K M. Mears, Richmond, Virginia.*

Advertising and Calling

CHARLES WAYNE RAY, ALLIANCE, NEB.

I was appointed to Alliance, Nebraska, September, 1903; upon my arrival I found a city of about 5,000, a very busy railroad town, and a good church of 250 members. The church was large but scarcely half full.

We advertised our services and subjects in the newspapers. As pastor, I did much calling, making as many as 3,500 calls in one year.

I made lists of the new families I found and gave these to the ladies who would promise to call on new comers.

The attendance increased as also did the membership.

Then we put a sign board on the side of a hotel opposite the depot, so that all new people could see it; also one on our church.

We scattered a card of invitation in hotels, restaurants and pool halls Saturday evenings. Now and then we advertised a series of special sermons.

We have a reception committee at our church services to shake hands and welcome all strangers.

We keep this program up every week in the year and the result is: our church is about full Sunday mornings and crowded in the evening, seating 550 people; the membership has increased from 250 to 530 in three years. Last year the increase was 100. Then we reach the men and very often we have 200 men at our Sunday evening services. A large number of railroad men say they never attended a church where there were so many men in proportion to the women.

New members are received at almost every service and conversions are frequent.

Organization

REV. HENRY NELSON BULLARD, PH. D.
MOUND CITY, MO.

The attendance problem in my church has been a never ending problem. The nature of the community is such that several times in the past four years the attendance has suddenly fallen off and the same plan for increasing it has never worked twice. The use of the stereopticon and other special features have proved effective, but one method has stood out memorably. The problem to be solved then was not simply to increase attendance but the nature of the congregation had changed so that instead of a large proportion of young people hardly any one but the older church members were coming out. The desire to increase the attendance of young men was insistent. One Sunday night there were five young men in the congregation of over 100, and they were all Christians.

After considerable thought I called four of these young men into conference. We talked conditions over and I told them what I wanted. They agred to help and we started a campaign. We had some special invitations printed every week with the subject of the next Sunday evening's sermon and also used general invitations. A list was made, and changed from week to week, of those who ought to come. These names were divided up in such a way that every week each one was invited, with a card and with a personal word, by a different one of the four or sometimes by more than one. The result was all we could desire.

We began the work in the fall. Through the winter, especially when a good many of the younger men and boys from the country were in town for school and often could not get home over Sunday, we held more than our natural share of the young men in town at our services. Three months after the plan was started our evening audience was more

than half young people, largely the unconverted, and naturally the total was larger.—*H. N. Bullard, Mound City, Mo.*

Sermon Series

J. F. MOYER, READING, PA.

We have perhaps the largest Protestant Auditorium in the city. It holds over 1,200 including the galleries. About 400 people attended regularly. We tried the following plan two years ago to increase the attendance: I announced a series of sermons on "The Home Circle." The themes were as follows: "Marriage and the Home," "The Choice and Duties of a Husband," "The Choice and Duties of a Wife," "Wanted—Old Fashioned Fathers and Mothers," "Wanted—Model Sons and Daughters," "Wanted—True Brothers and Sisters," "Enemies of the Home," "Friends of the Home" and "The Heavenly Home." About 2,000 cards, containing these themes, were printed and circulated through the Sunday School and congregation, and three leading papers published the card in their columns, and asked for and printed full synopses for the sermons. A slip containing the hymns for the service, and the subject for the next sermon, was handed to every attendant. The singing was inspiring. The result was that the great church was overcrowded and many turned away. A full attendance was kept up until the hot weather the following June and at Easter almost a hundred members were added to the congregation. We tried the same plan last October with "The Ten Commandments," and the result was the same.

Quotable Poetry—Lowell

Upon the hour when I was born,
God said, "Another man shall be,"
And the great Maker did not scorn
Out of himself to fashion me;
He sunned me with his ripening looks,
And Heaven's rich instincts in me grew,
As effortless as woodland nooks
Send violets up and paint them blue.

Yes, I who now, with angry tears,
Am exiled back to brutish clod,
Have borne unquenched for fourteen years
A spark of the eternal God;
And to what end? How yield I back
The trust for such high uses given?
Heaven's light hath but revealed a track
Whereby to crawl away from Heaven.

Men think it is an awful sight
To see a soul just set adrift
On that drear voyage from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant newly born,
Whose little hands unconscious hold
The keys of darkness and of morn.

Mine held them once; I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;—
I hear the reapers singing go
Into God's harvest; I, that might
With them have chosen, here below
Grope shuddering at the gates of night.

O glorious Youth, that once wast mine!
O high Ideal! all in vain
Ye enter at this ruined shrine
Whence worship ne'er shall rise again;
The bat and the owl inhabit here,
The snake nests in the altar-stone,
The sacred vessels moulder near,
The image of the God is gone!

THE CHANGELING.

She has been with us scarce a twelvemonth,
And it hardly seemed a day,
When a troop of wandering angels
Stole my little daughter away:
Or perhaps those heavenly Zingari
But loosed the hampering strings,
And when they opened her cage door,
My little bird used her wings.

But they left in her stead a changeling,
A little angel child,
That seems like her bud in full blossom,
And smiles as she never smiled;
When I awake in the morning, I see it
Where she always used to lie,
And I feel as weak as a violet
Alone 'neath the awful sky.

This child is not mine as the first was,
I cannot sing it to rest,
I cannot lift it up fatherly
And bliss it upon my breast:
Yet it lies in my little one's cradle
And sits in my little one's chair,
And the light of the Heaven she's gone to
Transfigures its golden hair.

THE STREET.

They pass me by like shadows, crowds on crowds,
Dim ghosts of men, that hover to and fro,
Hugging their bodies round them like thin shrouds
Wherein their souls were buried long ago;
They trampled on their youth, and faith, and love,
They cast their hope of human-kind away,
With Heaven's clear messages they madly strove,
And conquered,—and their spirits turned to clay;
Lo! how they wander round the world, their grave,
Whose ever-gaping maw by such is fed,
Gibbering at living men, and idly rave,
"We only, truly live, but ye are dead."
Alas! poor fools, the anointed eye may trace
A dead soul's epitaph in every face!

AMERICAN REVISED INTERLEAVED BIBLE

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During January we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. BARTON, Caxton Bldg., Cleveland, O.

ILLUSTRATIVE DEPARTMENT

Texual Search-Lights

FISHERS OF MEN. (269)
Luke 5:10.

In Luke's story of the great draught of fishes, Jesus tells Simon, "From henceforth thou shalt catch men." Farrar says that the phrase is literally, *thou shaft be catching alive.* He adds that the word implies "the contrast between the fish that lay glittering there in dead heaps, and the men who should be captured, not for death but for life." The suggestion of crafty guile, luring to destruction, is absent from the metaphor in the Greek. The Christian fishing of men is to life. They are caught to their own advantage.

COL. 4:5. (270)

Redeeming the time: Some later translators give, buying up the opportunity. Conybeare and Howson say: "Like the English forestall, the verb means *to buy up an article out of the market,* in order to make the largest possible profit from it." In the speech of the present day, corner the market on time.

A CHINESE RENDERING. (271)
1 Tim. 1:15.

At a meeting in the new Central Hall, the Rev. James Mountain recalled the Chinese inscription over the front of the London Mission House at Canton, in China. Literally translated, it reads, "Christ Jesus came into the world *'expressly'* to save sinners." It was necessary to put it that way to give the familiar text its true force in Chinese, and it was a justifiable rendering of the great Gospel word, for Jesus Christ came on purpose to save sinners; that was His supreme object.

SLUMBERED AND SLEPT. (272)
Matt. 25:5.

They all slumbered and slept. The word slumbered, signifies *nodded* or became drowsy; while the word slept is the usual word for *lying down to sleep.—Jamieson, Fausset and Brown.*

HAMMER AND ANVIL. (273)

Luke 2:52. *Increased in wisdom.* In the Revision *advanced.* The word means *to lengthen by hammering,* as an iron worker lengthens a bit of iron by pounding it upon an anvil.

The *Sunday School Journal* says: "The divinity of Jesus did not relieve him of the necessity of learning in that severe school of experience where the lessons seem actually beaten into our characters. The world is largely hammer and anvil for most of us. We are struck into shape with painful blows. If the tradition is correct that Joseph died shortly after this trip to Jerusalem we can readily see that one hammer upon the character of Jesus was the struggle for daily bread. Quite likely, too, there were lessons which his intelligence had to master, not by the swift intuition which showed itself in the temple, but by the more laborious process of intellectual hammer-swinging. And if Christ had temptations after the scene in the desert he may certainly have had them before.

Fresh Thoughts From Life

SACRIFICE NECESSARY. (275
John 2:18-19.

It might seem to be an easy task to pull down an old house, but it requires much longer than one imagines. A large manufactory burned in Cleveland recently, leaving only the 125 foot chimney standing. In rebuilding it was necessary to take the chimney down. Different men wanted $200 and $300 to take the contract. Power enough could not be exerted at the bottom to topple it over, and to get a man up to the top with a rope and pull a few feet off at a time wasn't practical. The chimney wasn't objecting—it was waiting—ready to come down when the right methods should be used.

A man who had experience in such work proposed to do the job for $100. His method was this: He would drive some small wedges in the mortar near the bottom, until he could take a brick out, putting in a larger wedge. This was repeated until wedges took the place of brick half way round the chimney. But the chimney could not be upset by wedges no matter how hard the blows were driven home. But no more blows were necessary—a fire was built around the chimney where it could reach the wedges, and as soon as they had burned somewhat the chimney toppled and fell.

Oftentimes some man who has stood out against his better judgment and against appeals of family and friends, and has withstood the blow of many a sermon—will capitulate, come down at some little self-sacrifice of a friend, as simple as the burning or sacrifice of the wedges.—*B.*

ACCUSATION AND CONFESSION. (276)
Matt. 7:1.

A four-year-old Paul spoke loudly to his two-year-old sister: "That is what mamma put you in the clothes closet for." His father, who had heard that Paul had been incarcerated during the day, asked him the cause. He wasn't anxious to tell. After several questions, he pulled his father's head down to his ear and whispered, "Because I was naughty." Like all of us, he vociferated his accusations and whispered his confession.—*B.*

FORGOTTEN OR FORGIVEN. (277)
Psa. 103:12.

In Burns' poem, "An Epistle to a Youthful Friend," he uses these two stanzas:

"I waive the quantam of the sin,
The hazard of concealing.
But oh! it hardens all within,
And petrifies the feeling.
* * * * * * * *
But when on life we're tempest-driven
Wi' conscience but a canker,
A correspondence fixed wi' heaven
Is sure a noble anchor."

The last two lines are:

"And may ye better reck the rede
Than ever did th' adviser."

There was another stanza in the manuscript,

but Burns omitted it when he published his poems. It was:

"If ye hae made a step aside
Some hap mistake o'erta'en you,
Yet still keep up a decent pride
And ne'er o'erfar demean you.
Time comes wi' kind oblivious shade
And daily darker sets it,
And if nae mair mistakes are made
The world soon forgets it."

Burns' advice was to forget, but not repent. He thinks that time's shadows will bury the step aside. Repentance and restitution don't bury, they erase, and it demeans no man to repent and try to make right the wrong. Burns' treatment of sin was that of the natural man—how different God's cure for sin. One eradicates; the other, only covers over, and leaves, as Burns himself expresses it, "A conscience but a canker."—*B.*

Present-Day Parables

EARNEST L. RAND, OAKHAM, MASS.

THE LIVING BANNER. (278)

Eph. 5:27; Mal. 3:17.

There was once displayed in a jeweler's window a banner beautifully wrought with gems, and the tiny flag seemed made of flashing light. This is a true symbol of the Banner of the Church of Christ, whose glory is the multitude of jewels composing it. Each of these jewels representing individual lives, Jesus might say with the mother of the Gracchi, "These are my jewels."

SEEMING TO BE RELIGIOUS. (279)

James 1:26; Luke 18:12.

Rowland Hill once heard of a woman who was noted for her sausages.

"Now, my good woman," he said, "how is it that you make such good sausages?"

"Why, sir," she replied, "it is a gift of the Almighty."

Mr. Hill shook his head and repented of his bargain, for he afterwards found out that they were stale.

THE HIDDEN WORD. (280)

Psa. 119.

In one of H. B. Gibbud's Bible classes was a man of small education, a reformed, no, redeemed drunkard. His memory was almost gone, and he was troubled because he could not learn the verses for personal work. One night he prayed, "O Lord, you know how rum has ruined me, but now I am your child; help me to remember these verses that I may work for you." He studied for five hours until he had mastered the verse that troubled him. After that he had little trouble and can now repeat scores of verses. Pray the verses in and pray them out.

THE FORWARD LOOK. (281)

Heb. 10:16; 1 Peter 1:8.

As a pastor went by the dwelling of one of his humble church members in his daily walks, it was not unusual for him to receive some cheerful word. She lived near to her Saviour and was always alive to spiritual things. One day as her pastor was passing she hastened to open the window, and to his inquiry, "How are you today, Aunty?" she replied: "Oh, looking over Jordan." She had foretastes of the precious future.

LIVING OR DYING. (282)

Phil. 1:21.

A minister who was asked during his last illness if he thought himself dying, answered: "Really, friend, I care not whether I am or not; for if I die I shall be with God; and if I live he will be with me."

HOLDING LADDERS FOR OTHERS. (283)

1 Cor. 10:33.

A workman on Cooper Institute, having occasion to ascend a ladder, called to an old man standing near, "Here, old fellow, hold this ladder for me." Unhesitatingly he held the ladder. The "old fellow" was Peter Cooper, the donor of the building of the institution. He had been holding ladders for others to ascend all his life.

THE VALUE OF THE SOUL. (284)

Matt. 16:26; Luke 12:20.

A wealthy eastern monarch once purposed to erect a palace that should excel any other. When the buildings were finished he invited his councilors to inspect them. They admired his massive library with the busy scribes. They complimented the splendid wardrobe and comforts for the body, but one asked, "Where is thy temple?" "I have none," answered the monarch, "let my priests attend to that." "Then thou hast failed utterly, for the storing of the mind and the welfare of the body are minor things in relation to the soul. No priest can feed that. You must or it will perish.

PROCRASTINATION'S FOLLY. (285)

Acts 24:25.

Those who contemplate a death-bed repentance would do well to consider the end of a man who said: "I will enjoy life, then at the close I will cry, 'Lord, save me!'" A few days later he was thrown from his carriage and killed. He uttered only one word, and that was an oath. "He found no place for repentance."

THE INCREASE OF ABILITY TO HOLD. (286)

Psa. 28:11; Psa. 84:7; Isa. 40:29.

Physicists tell us that a small magnet may be made to support a heavy weight by taking a few iron filings and adding each day a new weight as the strength of the magnet increases. Many say, "I never had a trial as heavy before," and bemoan their lot when it is only the Master's hand adding another weight to increase the strength and prove his power over earthly weights.

SPIRITUAL CULTURE. (287)

1 Peter 1:6-7; James 1:2-3.

The Rio Brothers, gymnasts, state that the source of their muscular power and development, making their marvelous feats possible, is

the result of training begun at an early period and continued. Their father began by pressing on their shoulders, lightly at first, then heavier, until each one could bear his weight easily. He then began to add weights, until today they can support and handle weights that would crush ordinary men. This is just our heavenly Father's method of spiritual culture.

SELF-PRAISE A POOR RECOMMENDATION. (288)

Prov. 27 : 2.

When Matthew Prior was servant to King William's ambassador in France, A. D., 1698, he was shown at Versailles scenes from the life of Louis XIV, painted by Le Brun, and being asked whether the actions of King William were likewise to be seen in his palace, Prior answered, "No, the monuments of my master are to be seen everywhere but in his own house."

THE GOSPEL PROPORTION. (289)

Rev. 22 : 17.

The completeness of the Gospel invitation is revealed in these words of Richard Baxter, who said: "I am so thankful the invitation says 'whosoever.' If it said let 'Richard Baxter come and I will in no wise cast out,' I should be afraid there was another Richard Baxter in the world and it might mean him."

THE UNFAILING GOD. (290)

Isa. 55 : 11; Jas. 1 : 17.

"Two Rabbis," says a Jewish legend, "as they drew nigh to Jerusalem, saw a fox running up the hill of Zion. The Rabbi Joshua wept, but Rabbi Eliezer smiled. "Wherefore dost thou smile," said he who wept. "Nay, wherefore dost thou weep?" asked Eliezer. "I weep," replied Rabbi Joshua, "because I see what is written in the Lamentations fulfilled. 'Because of the mountain of Zion which is desolate the foxes walk upon it.' 'And therefore do I smile,' said Rabbi Eliezer, 'or in the sign that God hath fulfilled his threatenings, I see a pledge that not one of his promises shall fail.'

Illustrations From Current Events

BY PAUL J. GILBERT.

THE REMEDY FOR ANARCHY. (291)

Col. 3 : 12, 13; 2 Pet. 3 : 9; Luke 6 : 35, 36.

"Let death, unequivocally imposed by law and inflexibly executed, be the punishment of every anarchist who seeks directly or indirectly to take life. Let the most rigorous imprisonment, solitary, comfortless and pitiless be meted out to him." This is Secretary Bonaparte's remedy for anarchy as uttered in a recent address. But that was exactly the condition of the human race when the Saviour came. Had the remedy been applied we must needs have been treated as Mr. Bonaparte suggests the anarchist be treated. Has the anarchist been shown the love of Christ? Has the church made an effort to tell him the "good news?" Has she prayed for him? Is the power of Christ unable to reach *him?* The anarchist has been fearfully sinned against and Christian nations have not been without blame.

A LITTLE HERO. (292)

Gal. 6 : 2.

"Never mind, mudder. Don't cry. Lots of kids gets jobs setting down."

This actual utterance of a little child worker when taken to a hospital to have his legs amputated after a bad street accident illustrates better than any words of mine the prevailing spirit of the poor. The boy was writhing in agony. He saw his mother crying bitterly at his bedside. He mistook entirely the reason for her tears. With boylike unselfishness, he looked upon himself only as the wage earner of the family. It actually never occurred to him that his mother could be concerned about his personal pain. He saw only the loss of income, supposed his mother was crying for that, and did his best, in his crude, brave boy way, to comfort her.

HELPFUL VISIONS. (293)

Job 33 : 14 15; Num. 12 : 6.

This incident was related in an address by Rev. N. D. Hillis several months ago.

Recently an old man gave us the story of his wonderful career. In an hour of temptation he determined to disappear from his home and city, to forswear every duty and to turn his back on honor. In his madness he went to the railway station, for the new career was now to begin. But suddenly as he stepped from the carriage he thought he saw his old father, long since dead, standing in the door of the station. The father lifted his right hand, and the youth heard a voice saying, "My son, go back! Go back!" The man turned and fled as though an angel with a flaming sword had waved it in his face. An hour later, and once more he had taken up his accustomed task. But from that day he looked back to the event as to a moment when his feet stood on the edge of a precipice. He tells us that forty years have come and gone since that weak hour, and that he still believes that vision was vouchsafed to preserve his soul. Perhaps you and I think it was an illusion; that conscience and memory, in a moment of great excitement, clothed some aged stranger with the likeness of a revered father. But so far as the explanation is concerned we neither know nor care what it was. One thing is certain, an angel with a flaming sword stood in a man's way and barred his feet back from the path of death.

THE ELUSIVE IDEAL. (294)

Isa. 59 : 2; 1 Jno. 2 : 28.

Among the great paintings in Florence are the angels of Fra Angelico, which are said to have been painted while the great artist in reverence knelt prayerfully at his work. An artist who spends much time in copying this famous masterpiece said that when he was in a reverent and devotional frame of mind he

was able to copy the beautiful faces with great exactness. "But," said he, "whenever I have spent the night at card parties, wine suppers or other forms of carousal, the faces of the angels seem to elude me for days afterwards. I can produce the outline and much of the general appearance, but the beautiful, wonderful expression of those faces somehow I can not embody." If it is true that sin hinders the realization of the best things in the activities of life, how much more is it true in the Christian's life?

VENGEANCE IS MINE. (295)

Rom. 12: 19, 20; 2 Pet. 2: 11.

After his attempted betrayal of the American forces Benedict Arnold fled to England, where he was accorded the protection and favor of George III. The latter had introduced Lord Crawford to Arnold at St. James palace.

Crawford, who had received thirteen American bullets through his coat at the battle of Ticonderoga, remarked: "Ah, the traitor!" and put his hand behind his back. Arnold challenged him, thereupon, to a duel, and the encounter took place. Arnold fired and missed. Lord Crawford, who had refrained from firing, thereupon walked away.

"Why don't you fire?" cried out Arnold.

"At you?" exclaimed Lord Crawford over his shoulder. "No, sir; I leave you to the hangman."

The Christian is ofttimes tempted to scathing rebuke of those who turn traitor to the cause of Christ and bring reproach upon the church. Not so did Christ deal with the traitor Judas. Therefore let us, like him, leave the offender to the wise justice of God, who knoweth the heart.

CONVINCING THE ENEMY. (296)

Isa. 1 : 18; Mic. 6 : 2.

While W. J. Bryan was speaking to an audience a few days ago, a man in the crowd disagreeing with a statement made interrupted with a remark. Instantly half a dozen policemen had seized the interrupter and were rushing him out of the hall, when Mr. Bryan cried out:

"Don't put that man out, officers; don't put him out. He's the man I'm trying to reach."

It is very frequently a good sign when a man resists. It means he is thinking. God wants us to reason with the unbeliever. Some of Dr. R. A. Torrey's most remarkable conversions have been from among his bitterest opponents. The man who has life enough to disagree with us is the one we ought to reach.

TREASURE IN THE BIBLE. (297)

Ps. 12 : 6; 19 : 10, 11; 2 Pet. 1 : 4.

In October of 1899 a gentleman residing at East Dulwich, Eng., purchased at a local auction room for a few shillings a parcel of second hand books, among which was an old Bible. On the following Sunday his wife, on opening this, found several of the leaves pasted together. These she took the trouble to separate, when six £5 Bank of England notes dropped out.

Better than the gold of Great Britain are the golden promises with which God has filled the Bible. "More to be desired are they than gold, yea than much fine gold."

GENERAL LEE'S REBUKE. (298)

Acts 20 : 9.

When the great war was over and defeat had come to the armies Lee had led, he was visiting the house of a friend in Richmond. With that love of children that always characterized him, the old hero took upon his knee a fair-haired boy. The proud mother, to please her guest, asked the child, "Who is General Lee?" Parrot-like the expected answer came, "The great Virginian who was a patriot, true to his native State." And then came the question, "Who is General Scott?" and the reply, "A Virginian who was a traitor to his country."

Putting down the child and turning to the mother, the general said:

"Madam, you should not teach your child such lessons. I will not listen to such talk. General Scott is not a traitor. He was true to his convictions of duty, as I was to mine."

TIME TO WORK. (299)

Ecc. 3: 1; Jas. 2: 17, 20.

Two ministers were crossing a lake in a storm. When matters became most critical some one cried out, "The two ministers must pray!" "Na, na," said the boatman; "the little ane can pray if he likes, but the big ane maun tak' an oar."—*Century.*

THE FALL OF THE GODS. (300)

1 Cor. 8 :4; Jer. 50 :2; Zech. 13 :2.

A missionary from Chang Li, North China, relates this incident:

In the city school here all the teachers but one have lost faith in their idols. That one still has faith, particularly in the god of war, and in a discussion the other day with the other teachers expressed himself to that effect. The teacher of English, a Cantonese, joked him about this god and he said he was not afraid to go up to the temple and paint the white face of the god's wife black, right before him. It was arranged that if he did this and no harm came to him within a week, the other man should give a feast, while if anything did happen to him, his money should pay for the crowd.

The next day the Cantonese teacher went to the temple and did the job, and after a week, needless to say, he got his feast free of expense to himself.

No wonder that China is ready to receive the gospel, as she is without God or gods.

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.

PREACHER'S SCRAP BOOK

REVIEW OF HINDOO SOLDIERS. (302)

Matt. 25 :34.

In the *Woman's Missionary Friend* Mrs. Butler, the wife of Dr. William Butler, the founder of the Methodist missions in India, tells of the wonderful review held at the close of the Mutiny to honor the men from two of the native regiments who had been faithful to the British at the peril of their lives. In the center of the Maidan the native troops formed a hollow square, the English soldiers and officers facing the opening, and into this space marched the little handful of men. In this land of equality one can hardly understand how great an event it was for these native soldiers to be so signally honored. The commanding General made a speech in which he expressed the appreciation of the Queen of England for their faithfulness and promised them each a present of money, a rise in rank, and, what they valued still more, a new name. They were henceforth to be known as Wufedari—the Faithful Ones. The whole company then marched round the little group of men, each soldier, even the officers, saluting as they passed. They were only common soldiers, but they were those whom the Queen, the Empress of India, delighted to honor.

Next December at the fiftieth anniversary of the founding of Methodist missions in India I hope to see a review in Bareilly. Many of those who come will be what the world calls the common people. Only God's eye has observed how faithful some of them have been in the great struggle between heathenism and Christianity, between the liberty of the gospel and the bondage of caste and superstition. But even if we do not recognize how heroic has been their endeavor, God knows and he has promised to all that if they are faithful they shall hear the "Come, ye blessed of my Father," and to each one shall be given a white stone and on it a new name written.

JUDAS IN THE PASSION-PLAY. (303)

Prov. 23 :7.

Before the last Passion Play at Ober-Ammagau. Mr. Stoddart went to the little village to take photographs of the place and the persons who were to take parts in the play. The man who had been Judas ten years before, was now too old for the part. Mr. Stoddart asked him if he were bringing up his son to take his place. The ready reply came, "No, indeed. I wouldn't have him take that part for my right hand. When I play Judas, I feel Judas."

We unconsciously become like that which we imitate.

"Our admiration is the index of our aspiration; our aspiration is the prophecy of our attainment."—*Annie S. Harlow.*

POWER OF LOVE. (304)

1 John 4 :8.

A little fellow, four years old, was brought from the slums to a Chicago orphan home. This is how *The Life-Boat* tells the story:

When he was brought up to be put in bed, had his bath, and the matron opened up the sweet little cot to put him between clean white sheets, he looked on in amazement. He said, "Do you want me to get in there?" "Yes." "What for?" "Why, you are going to sleep there." He was amazed beyond description. The idea of going to sleep in such a place as that—he did not know what to make of it. He had never slept in a bed in his life before, never.

He was put to bed, and the matron kissed him good night—a little bit of a chap, only four years old, and he put up his hand and rubbed off the kiss. He said, "What did you do that for?" But the next morning he said, "Would you mind doing that again?—what you did to me last night?" He never had been kissed before and did not know anything about it.

It was only about a week later, the matron said, that the little fellow would come around three or four times a day and look up with a soft look in his face and say, "Would you love a fellow a little?"

After a few weeks a lady came to get a child, and was looking for a boy, so the matron brought along this little chap, and the lady looked at him. She said, "Tommy, wouldn't you like to go home with me?" He looked right down at the floor. She said, "I will give you a hobby-horse and lots of playthings, and you will have a real nice time, and I will give you lots of nice things to do." He looked right straight at the floor,—did not pay any attention to it at all. She kept talking, persuading him, and bye and bye the little fellow looked up into her face and said, "Would you love a fellow?" I want to tell you, my friends, there is a tremendous pathos in that.

POWER OF THE GOOD. (305)

1 John 4 :4.

A good Boston woman complained bitterly that an Italian family had moved into her neighborhood. Of course she had always prayed for the Italian's conversion, but now that he was at her door he was a menace. The Italian had six children, the Boston woman but one and that one she guarded like the apple of her eye, carefully keeping her away from the numerous Italian children who were supposed to be swathed in microbes. Soon the Italian caught the spirit of the neighborhood, and in his lawn smiling crocuses came up in the spring and flowers bloomed until the frost shrivelled their glory.

The Italian children lured the little New England girl by their flowers and their gay laughter so that she often left her mother's

silent and somber house for their more humble but cheery dwelling; and thus the children grew into each other's lives. As Maud did, so did the Italians. Maud was not permitted to play out of doors on Sunday, neither were the Italians; Maud had her hair docked, and promptly other locks were curtailed and the little Italians looked like bob-tailed horses.

The remarkable fact in this close social relationship is this: that Maud, who plays daily with the little Italians is not growing like them, but that all the little Italians are growing to be like Maud.—*E. A. Steiner in The Congregationalist.*

GRATITUDE. (306)

2 Cor. 9 :15.

The Chinese people are not unappreciative of what is done for them, but are very grateful for any favors they receive. According to their ability they are quite willing to pay for all they receive. A poor woman had nothing with which to pay us for what we had done in the hospital for her child, but the quality of her gratitude may be perceived by what she said to the Bible woman. Like all other Buddhists she was a believer in the transmigration of souls.

"I have been praying," said she, "that when I die I may become your donkey and carry you about from city to city in your work."—*R. C. Beebe, Medical Missionary in Nanking.*

FOR THE NEXT FOOT-HOLD. (307)

Eccl. 9 :10.

Mrs. Berens, of St. Mary's Crag, Kent, England, was the first lady to make the ascent of the great Selkirk monarch, Mt. Sir Donald, 10,808 feet above the sea level. Of the ascent, Mrs. Berens writes in the minute-book: "When we first got on the rocks, I asked the guides how long it would take us to reach the top. Their reply was: 'Oh! four or five hours.' I thought to myself, 'What nonsense! I am sure we can easily get there in an hour or so.' Alas! my conceit was very quicly taken out of me, as I found that it was not such an easy climb as it looked. Be wise, friends, and never despise a mountain; it always gets the best of you in the end. I looked down once and after that carefully avoided it, and to look up seemed almost as bad. In climbing, always look for next foothold, and nothing more, as, if you look down, it is apt to frighten you, and if up, you get discouraged." Had Mrs. Berens spent her life in climbing mountains, instead of being a perfect novice, she could not have given better or truer advice.—*A. O. Wheeler, The Selkirk Range.*

The same thought is found in the old motto, "Do ye nexte thyng."

IMITATION. (308)

1 Cor. 11 :1 R. V.

Margaret Gatty, in one of her stories, tells of a schoolboy who had a high reputation as a mimic. It seemed as though he could be just like any one whom he pleased to imitate. But a wiser friend asked him to show how the handsomest boy in school looked, and how the best speaker declaimed. Then, as the young mimic found himself quite incompetent to do this, he realized that all his power of imitation lay in the direction of lowering his own standard, and of mimicking defects which had not yet become his own.—*W. F. Crafts.*

Evangelistic Illustrations

A WORD IN SEASON. (309)

Prov. 15 :23.

A workingman in a moment of vexation uttered a fearful curse that the Lord might strike him blind and send him to eternal torment. A Christian heard the frightful blasphemy and was on the point of speaking with the man when his courage failed.

The next morning he met the profane man and said: "My friend, I have been looking for you."

"You must be mistaken," was the reply, "for I am a stranger and you have never seen me."

"O yes, I saw you yesterday when you were engaged in praying."

"What? you heard me praying? That is a sure sign that you are mistaken in your man, for I have never prayed in my life."

"Whatever you may say, I must insist that you did pray; had God answered your prayer, you would not be here today, but would be smitten with blindness and be spending your eternity in hell."

That sentence went like an arrow straight to its mark, and with considerable meekness and seriousness, he replied: "If you call that a prayer, then I have prayed, though I never looked upon an oath in that light."

"Since you acknowledge that you thus spoke, it is my duty to ask you to seek with the same earnestness the salvation of your soul as you wished its damnation in the oath you uttered, and I will pray for you that the Lord may have mercy and grant you forgiveness."

The result of that word so wisely spoken was the reclaiming of that soul from a course of life that otherwise would have meant its ruin.—*The Lutheran.*

WHICH WAY ARE YOU GOING? (310)

John 14 :4-6.

A little girl went home from church one Sunday full of what she had seen and heard. A day or two afterward, when talking with her father, who was not a godly man, she said suddenly, "Father, do you ever pray?" He did not like the question, and in a very angry manner asked her:

"Is it your mother or your aunt who has put you up to this?"

"No, father," said the little child; "the preacher said all good people pray, and those

who do not pray can not be saved. Father, do you pray?"

This was more than the father could stand, and in a rough way he said:

"Well, you and your mother and your aunt may go your way and I will go mine."

"Father," said the little creature with great simplicity, "which way are you going?"

The question pierced his heart. It flashed upon him that he was in the way to death, and he began to pray for mercy.

Which way are you going?—*Sel.*

CHARITY BEGINS AT HOME. (311)

John 1 :41.

A prominent Christian worker went to Mr. Jacob Riis and told him that he and his family wanted a family of foreigners to look after—to help them to be good citizens and lead them to Christ. Mr. Riis found him such a family, and it was a Norwegian woman who for years had been scrubbing this Christian man's office.

THE QUEST OF HAPPINESS. (312)

Matt. 5 :3-12; Matt. 11 :28.

A minister has written a book entitled, "The Quest of Happiness." This is a significant title. Solomon wrote on the same subject long ago. He tells about seeking after happiness in pleasure, in wealth, in social functions, and in intellectual pursuits, and gives it as his verdict that it is not found in any of these things. The Psalmist also found men seeking after it in his day, and after trying everything they could think of, they cried out, "Who will show us any good?" Let those who have tried in vain to find real good in the world give ear to One who says, "I will give you rest.—*Christian Advocate.*

BOY-POSSIBILITIES. (313)

Prov. 22 :6.

The superintendent of a Children's Home in a large city said to a visitor, "Here is our first boy," turning to the picture of a ragged, forlorn little specimen of forsaken humanity. "And here he is now," he added, pointing to the picture of a fine looking gentleman. "He is at present attorney for the ——— R. R. with a salary of $10,000 a year. He remembers us every year with a generous gift."

LARGE RETURNS. (314)

Zech. 4: 10.

The story is told of a New England camp-meeting the net result of which was deprecatingly referred to as the conversion of "one tin-peddler." But that vender of kitchenware was John Dempster, who afterward planned the first theological school in the Methodist Church at Concord, N. H. Later he laid the foundations at Evanston, Ill., of the second Biblical Institute of his church.

God and angels knew, if men did not, how immeasurable were the gains in the conversion of the tin-peddler in the supposedly unsuccessful camp-meeting in New England a hundred years ago.—*Western Christian Advocate.*

WANAMAKER'S CONVERSION. (315)

Matt. 9 :9.

John Wanamaker once said:

"I was a country boy who had come into the city. A salesman asked me if I wouldn't go to his church. It was quiet, old-fashioned meeting. There was a handsome old man of about seventy-five years of age, who got up and in the gravest way said he was just waiting for God to take him; and he had lived his life; that God had been good to him; that religion was a good thing to die by. I sat 'way back, and I soliloquized: 'Well, old man, you can't touch me; you have lived your life; you haven't any sympathy with a big boy; it has passed over my head.'

"Soon after a younger fellow got up; he was perhaps thirty-five; and he said, 'I have just begun the Christian life. Two years ago I was converted; I had just begun business, and I had had a prejudice against religion. I am a great deal happier; I am a better business man.'

"I listened to him," continued Mr. Wanamaker, "and I said to myself, 'There you are; you want to be a business man, and he tells you how you can be a better business man. He tells you that religion is good to live by. Another man tells you it's good to die by.' 'Now, do you intend ever to be a Christian?' 'Yes.' 'Well, if it is a good thing, why don't you be it right away?' I said, 'Yes, I will.' I waited till everybody went out except the janitor and the old minister; and as the latter came down the aisle he met a country boy coming up, and I was the chap. I simply said to him, 'I have settled tonight to give my heart to God.' And he reached out his hand, and said, 'God bless you, you will never regret it.' That was the whole business."

CARRY YOUR RELIGION WITH YOU. (316)

Gen. 5 :24.

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar, and those from the humid soil and those from the dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it has come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit we say, "Thou art from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, "Thou hast walked in a garden." But how much more if one hath seen God, hath had converse of hope and love and hath walked in heaven, should he carry in his eye, his words, and his perfumed raiment the sacred tokens of divine intercourse!—*Henry Ward Beecher.*

THE MUSIC OF THE LIFE. (317)

1 John 3 :18.

Dr. McKenzie, in his book, "Getting One's Bearings," tells this good story:

"When Ole Bull, the great Norwegian vio-

linist, was assailed with hostile criticism, the New York Herald offered him its columns for his reply. But he answered in his broken English, 'I tink, Mr. Bennett, it is best tey writes against me and I play against tem." "You're right, Ole Bull, quite right," was the editor's response.

"I play against tem." Most suggestive utterance. Well could the great performer allow his music to speak for him. The music of the life—that will ever win its way. The best argument for Christianity has ever been the true Christian character.

LIGHT IN DARKNESS. (318)
Psa. 23:4; John 1:5.

In Rome, visitors to the Catacombs are given candles when they come to the entrance.

"We know those little ridiculous candles which the guides give us, and which seem so poor and pale under the blue Italian sky that we doubt whether they can really be wanted, but as we grope our way through the darkness of the Catacombs these candles are our comfort and security. So there are times in life when faith seems a poor, pale, wan thing compared to the strong, vigorous light of the world. It is as men grow older, and go down deeper into the shadows, that they feel the preciousness of the light from the Cross."—*British Weekly.*

CHILDREN AND ADULTS. (319)
Luke 18 16; Luke 19 :10.

It is easy to gain the children for Jesus; it is difficult to get adults. Jesus said, *"Suffer* the children to come;" but to Zaccheus he said, "The Son of Man came to *seek* and to save." We have only to get out of the way of the child; we must go after and persuade the adult.—*Annie S. Harlow.*

CHILDREN AT MONT-LAWN. (320)
John 6 :37.

The New York "fresh-air children" at Mont-Lawn were taught Bible lessons, and then questioned to see if they understod. The *Christian Herald* says:

Oddly clothed as these childish explanations are in the brief and vigorous jargon of the street, the little ones grasp the meaning of the lessons. A teacher asked the meaning of the beautiful promise, "Him that cometh unto me, I will in no wise cast out." An eager hand was raised, and a keen-faced little chap answered thus: "Why, it means, if you'll only come to God, he won't chase you." That promise will mean a little more hereafter to more than one member of the lad's audience.

WORLD-WIDE EVANGELISM.

In foreign lands the heathen are becoming Christian. How about this land?

Heathendom is waking up—How about Christendom?

The pagan is reading The Book and coming to serve the Lord Jesus Christ. How about the non-Christian hearer of our land?

THE NEW TESTAMENT IN JAPAN. (321)
Psa. 119 :54.

A Japanese pastor recently visited his brother, whom he had not seen for a number of years, and who was a captain in the army. The pastor with some inward trepidation presented his brother with a New Testament and urged him to study it. The captain laughed, and going to a drawer in his desk he took out a little book which he handed to his brother. It was a New Testament, well worn with reading.—*The Lutheran.*

TWENTY HEATHEN ALTARS. (322)
Psa. 72 :10, 11.

At the session of our North India Conference, in the report of a Hindustani preacher, was the expression, "During the past year in my district twenty heathen altars have been torn down." Every one of those altars represented a circle of heathen worshipers, and for those altars to be torn down means that those worshipers are now sitting at the feet of Christ.

I turned to a brother at my side, and said, "How is it on your district?" He replied, "Fifty-seven altars have been torn down on my district within twelve months." I turned to another, who told me that heathen altars were being torn down all over this district. What is going on in these three places is going on all over India. The altars and idols of India are falling—torn down by the hands of their votaries, and in their places are being erected the altars of our Christ—*J. N. West in the Western Christian Advocate.*

THE BIBLE IN A BUDDHIST TEMPLE. (323)
Psa. 119 :104.

A missionary writing from Japan shows the favor that Christianity is receiving there. An officer had his men—about 500—marshaled in a Buddhist temple where, by permission of the authorities, not only were the Gospels distributed to the soldiers, but it was specially asked that an address should be given. "Take your own time," said the commanding officer, "we shall be pleased to hear you." And for nearly half an hour the men listened to an address concerning the object of the distribution and the nature of the book that was being distributed. The speech was delivered in front of the Buddhist altar, the high priest being present, in addition to the other priests connected with the temple—*Christian Work and Evangelist.*

WANING SUPERSTITION. (324)
John 12 :32.

When Bishop Hurst was in Poona some years ago, he went out to the great temple of Parbuti, and there watched the worshipers. He asked the aged Brahman priest, who for many years had received the offerings there, "Do as many people come here to pray as formerly?" "No," was the reply, "they are fewer every year." "How long will this worship last?" asked the bishop. "God knows," was the reply; "perhaps ten, per-

haps fifty years." "What will bring it to an end?" asked the bishop. "Jesus Christ," was the answer.—*Christian World.*

OPPORTUNITY. (325)
Rev. 3 :8. 623

Bishop Hartzell says: Yesterday Africa was the continent of history, of mystery, and of tragedy; today it is the continent of opportunity.

CROWNED WITH THORNS. (326)
Psa. 2 :8; Matt. 27 :29.

A well educated young soldier came to a mission station in Japan one morning and brought a piece of thorny briar; he showed it to me and said, "I once saw a picture of a head crowned with thorns like this, and I can never forget it; whenever I have things to bear in the barracks the thought of this picture helps me. Can you tell me about it, and has it anything to do with your religion?" You can imagine what joy it was to put a Bible into his hands, and to read and explain the trial and death of our Lord. He very soon grasped the way of salvation, and made up his mind to follow Christ—*Missionary Review of the World.*

PROGRESS IN CHINA. (327)
Psa. 72 :8.

Bishop Bashford of the Methodist Episcopal Church writes: I heard Dr. Arthur Smith say last week that China has made more progress in the last five years than any other nation on the globe. He added that he did not mean that China had increased her output of coal or gold, or built more miles of railway than the United States; but that she had made more marked changes in her attitude toward modern civilization, and in the line of progress, than any other nation had made during that time. There is quite a remarkable change of sentiment in regard to foot-binding, and it looks as if that curse might be abolished within the next fifty years. There is a marked change in regard to building railways, the establishment of postal routes, the building of factories, the teaching of English, and the attempt to found high schools, provincial colleges, and universities. In a letter received from Chentu last week, I learn that there are one hundred schools in that city which are trying to teach western sciences. Surely China is waking up; and the opportunities here during the next twenty-five years are, I believe, to be greater than in any other place upon the face of the globe.—*Bible Society Record.*

THE ECCLESIASTICAL YEAR—JANUARY

By G. B. F. Hallock, D. D.

New Year

A possible pleasant perspective: "My presence shall go with thee and I will give thee rest." Exodus 33: 14.

Freedom from the past. 2 Cor. 5: 14-17.

Long views helpful. Deut. 34: 1-6; Acts 7: 55-59.

Looking upward. Ps. 121: 1-8.

Concentrated purpose. Eccl. 9: 10; Matt. 22: 35-39.

The end of the race. 2 Tim. 4: 6-8.

A forward look. Phil. 3: 12-14.

What of the past? Ps. 77: 1-12.

How swift the days! Ps. 39.

God's will in time. Jas. 4: 13-17.

How to have a New Year. Rom. 6: 1-11.

Giving days to God. Deut. 6: 1-13.

NEW YEAR PRINCIPLES FOR PRACTICAL LIFE. (345)

1. Orderliness.—Let all things be done decently and in order.—1 Cor. 14: 40.

January 1 always sees a renewed recognition of the orderly principle—new plans in the home life, revised systems in the business life. Shall the religious sphere be neglected?

I. A fundamental principle in the divine economy is order—"heaven's first law." This principle applied to that spiritual institution which Jesus called "the Kingdom of God." 2. The details of this system are outlined in the Master's instruction for the religious life—prayer, sympathy, meditation, public worship, missionary and evangelistic activity. A regular application of these precepts. 3. Has many advantages. (1) Subordinates get nearer the great Head. (2) There is a better understanding and more fraternal sympathy among workers. (3) Such relationships not only bring peace and confidence but also scatter doubts and fears. (4) The surest means of reaching the end. Is there not room for a revision of details in many private religious systems?

Evangelism

II. Watchfulness.—The night cometh when no man can work.—John 9: 4.

The morning of the New Year is a most appropriate time to consider these words; for they remind us: 1. That day, the season of opportunity, is at hand. 2. That the opportunity will not always remain. The apparently long three hundred and sixty-five days have an end. 3. Our individual year is uncertain in its duration. The night of death is not recorded on the calendar.

Hence, like our Master, who helped the blind man as he "passed by," we should utilize the little opportunities of each day.

III. Circumspectness. Look therefore carefully how ye walk * * * redeeming the time.—Eph. 5: 15, 16.

Prudential advice, involving: 1. Wise preparation. 2. Putting "first things first" in choosing a goal. 3. Selecting the most direct route to attain the end.

In a commencement address last year, Mr. Putnam, the librarian of Congress, said to the young people: "I wish you God speed, but I wish you even more a sure footing; and in the long run—it is the long run that you are now entering upon—the sure footing is principle rather than expediency."—*Rev. Claude R. Shaver, St. Louis, Mo.*

LET THEM GO.

Whisper farewell to your doubts,
To follies and faults that you know;
Then open the western door,
With the Old Year let them go.

—*Amelia E. Barr.*

DO THE NEXT YEAR BETTER. (346)

An old painter of Sienna, after standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head bent reverently low, turned away saying, "May God forgive me that I did not do it better!" We can all say that of our last year's work, not despondently, but hopefully, that he will not only forgive us, but enable us to do the next work better.

KEEP AT IT.

A skilled workman in a bronze factory laboring upon the panels of a massive door, carefully cleansed the surfaces, trimmed the rough edges, filled in the porous cavities, touched and retouched the outlines, and shaped and smoothed and polished one portion after another, and then went back to do the same thing over again, each time to seeming advantage. "I shouldn't think you would know when you were through with this work," said a visitor. "We are never through," was the workman's answer, "so long as they will let us keep at it." So we "keep at" our characters year after year until our work is taken away from us, and we are "complete in Him."

OUR FATHER PLANS. (347)

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his fears. The conductor was kind. A stranger sat beside him and described the places they passed. A driver who know exactly where he wanted to go was at the city station. When it was all over, he learned that his father had been with him all the day, in another car, planning things for his comfort and sending helpful persons to him. Is not that the way God has been with us all the year?

SEALED ORDERS. (348)

Before me lies an unknown sea,
The port I left behind;
Strong waves are forming at the prow,
The sails bend to the wind.

What is my quest? Why fare I forth?
Not mine it is to say;
He whom I serve has given command,
I have but to obey.

So to the overguiding Will,
My own I gladly yield;
And while my little craft outstands,
I sail with orders sealed.

I may not read then if I would,
I would not if I might;
Nor hold the duty less, but more,
Whose chart is faith, not sight.

Some time, I know not when or how,
All things will be revealed;
And until then content am I
To sail with orders sealed.

"TAKING STOCK." (349)

New Year's is the time when merchants "take account of stock" to find out what their assets are worth. This is a good process for a Christian to employ. What progress have you made during the past twelvemonth? How much good have you done? What soul have you tried to lead to Christ? What bad habit have you conquered? Are your love for Jesus and your zeal up to blood-heat? Then write under the record of the past year, "Hitherto hath the Lord helped me," and resolve to make the next year yield a still larger dividend. If you do not advance you will go back; there is no standing still in the Christian life.

Let the coming year be one of more fervent prayer Growth in the Christian life is no more possible without prayer than eyesight without light. While you pray for what you need most, do your own part to bring about the answer. Work with the Holy Spirit, never against him. It is mockery to pray for what you are not earnestly working to obtain; a farmer might as well pray for a wheat crop without putting in a plow. Aim also at a deeper spirituality; a shallow religion brings no joy to yourself, and no good to others. All growing Christians are hungry feeders on their Bibles; hem every morning with a stout seam of prayer and God's Word; then the day will not ravel out into frivolity and failure.—*Theodore L. Cuyler, D. D.*

"KEEP US, O GOD." (350)

The opening year impresses us with the thought that we are starting out on an unknown way in which we must walk by faith and not by sight. Life for each one of us is an uncharted sea, with an ever-changing shore-line and horizon.

The fishermen of Brittany have a prayer they offer as they launch their boats out into the sea: "Keep us, O our God; our boats are so small and the ocean is so wide." This beautiful prayer is a fitting one for us to offer as we launch out upon the unknown bosom of nineteen hundred and seven. In this spirit of confidence let us commit our way upon the great deep of the world unto God and calmly, trustfully, joyfully face sunshine or storm as He will.

A CREED FOR THE NEW YEAR. (351)

I believe in the Father-God, whose changeless Love speaks from the Book and all Life.

I believe in his providential Plan, unfolding in the experience of his children.

I believe in Immanuel, whom he sent to lead the errant, weak and weary to his side.

I believe in penitence and pardon, whereby we better know ourselves and our Father.

I believe in the clean heart and noble life, possible for all who have the Christly spirit.

I believe in the joy of selfless service, sympathies that reflect Christ, and dauntless trust that makes life worth while.

I believe in the soul's Home, whither all tried and true ones go, being at peace with God, neighbor and self.

I believe this Creed can be lived out daily by anyone "in His name."—*Rev. J. Howard Hobbs.*

NUMBERING OUR DAYS. (352)

So teach us to number our days that we may apply our hearts unto wisdom. Ps. 90: 12.

I. The duty.
1. To number their fewness.
2. To number their fleetness.
3. To number their uncertainty.

II. The prayer.
1. By the flight of the seasons.
2. By the prevalence of mortality among us.
3. By the lessons of the Bible.
4. By the influence of the Spirit.

III. The end.
1. That we shall apply our hearts vigorously.
2. That we shall apply our hearts immediately.—*Author unknown.*

THE FLOOD OF YEARS. (353)

"The Lord sitteth upon the flood." Ps. 29: 10.

Out on the water in a small sailing yacht we were once caught in a storm. As the small vessel was tossed up and down and blown hither and thither, we found it a source of satisfaction to look away from the unstable boat to the stable land,—from the turbulent sea to the tranquil shore. So we doubt if there is anyone, once coming to realize the meaning of such an expression as this, "The Lord sitteth upon the flood," who will not find a new sense of satisfaction and security and of hope stealing into his heart.

I. First, the words suggest a turbulent scene. A "flood."

1. Now a flood suggests, for one thing, commotion. How true it is that these opening years of the new century are full of commotion.

2. But, again, a flood suggests resistless onflow.

3. A flood suggests also possible distress.

II. But happily, in the midst of the flow of years, there comes to us a revelation bidding us dismiss every foreboding fear and to believe that all things will work together for good, for in the midst of the turbulent flood we are shown a tranquil God. "The Lord sitteth upon the flood." "The Lord sitteth." This is the position of tranquilety, of calm assurance, of supremacy, and of the conscious right and power to reign. An usurper could not be tranquil over such a tumultuous empire. If he had any moral misgivings he could not be thus at ease. But the tranquil God is conscious of both his right and power to reign. He sets a bound to the floods. He holds the sea in the hollow of his hand.

This God is our God forever and ever. Infinite in love, infinite in wisdom, infinite in power,—how well we can afford to trust him. —*H.*

Evangelism

We are glad to notice that there is a simultaneousness of desire and prayer for the revival of religion in the churches of the country. They are speaking forth, as with one voice, their wishes and their hopes in regard to the long needed revival of piety in this land and in all lands.

A REVIVAL WANTED. (355)

"A revival is wanted. A revival of religion is wanted—not a revival of bare churchism—not a revival of sect-upbuilding—not so much a revival that shows itself in church statistics. But a true revival. It may show itself in the deep humiliation of the church—in tears of penitent weeping on the part of God's people—in broken, heart-sobbing accents of confession of sin from those who have professed to be religious—in the clothing of the spirit in sackcloth by formal Christians, and the sprinkling of ashes."

PERSONAL EVANGELISM. (356)

A three-months' evangelistic campaign is proposed to the Christian Endeavor Societies by Rev. Francis E. Clark, D. D., President of the United Society of Christian Endeavor. Every society, if it is true to its principles, is said to be an evangelistic society, and one of its purposes is to lead others to Christ and into the Church.

"Every Endeavorer," says President Clark, "according to his ability and opportunity, is, or ought to be, an evangelist. Now is the time of all times. The activities of the society are in full operation. The members are in their places. Now, if ever, we can reach our associate members, and win them and others to Christ. By faithful effort we may have a great ingathering in the Week of Prayer or on our Decision Day in February. But it will take persistent, thoughtful effort. The society that does not pray, plan, work, and hope for a spiritual awakening will not have one. The individual who does not resolutely resolve that he will do his part with God's help to bring about this spiritual quickening will do nothing. Who will join in the following covenant, to remain in force until February 7, 1907? 'Trusting in the Lord Jesus Christ for strength, I promise him that I will pray daily for a revival in my church and society and town, that I will co-operate in any wise methods to secure such a spiritual awakening, and that I will strive personally to bring at least one person to a saving knowledge of Christ.'"

TEND THE FIRE. (357)

Even when a fire has been well laid and has been kindled properly, it often needs attention, or it will not burn evenly and briskly. Sometimes the flame flashes up brightly at first, only to die away in part without really igniting the wood or coal around it. Sometimes this becomes kindled, but only upon one side. In either case some one must be at hand to save it. He must seek to concentrate what fire there is into one living mass. He must place a stick here, or adjust a lump of coal there, so that both shall catch fire. Then he must put

one or two others close to them, that they may ignite them. A few moments, and a little care spent thus in careful nursing, will transform a feeble, doubtful blaze into a strong, useful fire.

Does not the same principle apply in religion? Is not the present just the time when special advantage should be taken of it? In many a congregation and community are visible signs of a new spiritual purpose and life. Christians are reconsecrating themselves in sincerity; some others are recognizing their obligations to God for the first time, and asking what they must do to be saved. But this rising flame of new and holy desire is still faint in many instances, and will die away without nurture. Even the indispensable aid of the Divine Spirit will not be continued unless human effort is maintained. There is imperative need, on the part of all Christian people, especially pastors, Sunday-school teachers, and others who possess maturity and experience, of nursing the incipient flame until it shall have grown into a strong and permanent fire.—*Congregational Magazine.*

CRISES IN CHARACTER. (358)

"Years ago, in a New England college there was a time of deep religious interest. Two students were standing at a gate, hesitating as to whether to go in and talk with the president about what they must do to be saved. They decided differently, they separated for the time, and the decisions then made seemed to have determined the separation of the lives for eternity. That was the way in which men faced their future in Christ's time; that is the way in which, unheeded, all around us every day lives are being made or marred.

"No man remains standing at the crossroads. Crises in character, like those in disease, do not last weeks and months; they pass, and there is progress in one direction or the other. Christ's words leave no doubt about that."

PAUL AND FELIX. (359)

"And as he reasoned of righteousness, temperance, and judgment to come."—Acts 24:25.

I. The subject matter of Paul's preaching.

1. Righteousness; involves the idea of being just in one's dealings with God and man.

2. Temperance. in eating; in drinking; in all things. Intemperance is ruinous to the body, to the soul, to the family, to the church, and to society at large.

3. Judgment. Note (1) certainty of this, as evident from Scripture, from reason, from conscience; (2) its necessity and (3) its unalterable decision.

II. The effect produced. "Felix trembled:" (1) on account of the wretched state in which he lived; (2) because of the doom that awaited him.

III. The answer. "Go thy way." Consider this as addressed to (1) God, (2) to the Spirit, (3) to the minister.

IV. The resolution. The "convenient season." Note its danger, for the sinner grows worse; no time more favorable than the present will ever arrive; no means more favorable will ever be used; God will never be more willing than he is now.—*Author unknown.*

WINNING SOULS. (360)

"He that winneth souls is wise." It is a wise thing to win a soul, because the soul alone, of all created things, is destined to abide. Work wrought on every other fabric beside will perish.

Around the base of the dome of St. Paul's Cathedral this inscription is written in honor of the architect, Sir Christopher Wren: *Si monumentum requiras, circumspice*—If you are seeking his monument, look around. But that monument to Wren's genius and gifts will crumble to mother earth, whilst the salvation that has accrued to souls through the devoted work of humble men and women will be monuments of their painstaking, self-sacrificing zeal

"When the sun is old
And the moon grows cold."

—*Rev. F. B. Meyer.*

THE SINNER'S SAVIOUR. (361)

"Jesus of Nazareth passeth by." Luke 18:37.

There are many incidents in the Word that reveal the great love of Christ for lost and despairing souls, but none that reveals it more tenderly than this scene of the Jericho road, where he meets the poor blind beggar, and, touched by his condition, pauses on the journey to heal him.

I. The blind man's condition is a type of the sinner's.

1. He was blind. All the beauties of God's creation were closed to him. There are two worlds, a physical and a spiritual. As this man was blind to the physical, so the sinner is to the spiritual. He knows not the joy of pardon and doubts its reality. "The natural heart" receiveth not the things of the kingdom. I Corinthians 2:14; Ephesians 2:3.

2. He was helpless. "Had suffered many things of many physicians." Has lost faith in external remedies, but as he hears of Jesus is filled with emotion and hope. John 8:34; Ephesians 2:8-10.

II. The blind man's action must be the action of the sinner.

1. He placed himself in Christ's way. Difficulties were before him and the crowd tried to keep him back, but he allowed none of these to hinder him. John 5:40.

2. He surrendered himself to Christ. If he had any preconceived notions as to how he should be healed he cast them aside. John 7:17.

3. He improved his opportunity. Had he not been healed then he never would have been healed. This was Christ's last trip to Jerusalem. "Jesus of Nazareth passeth by."—*Author unknown.*

WAITING HARVESTS. (362)

"When the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come."

The harvest of souls is not confined to any one season. Custom and convenience have set apart the winter months for evangelistic work, and the summer months for vacation; but the

workman that is nearest his Lord does not close his efforts at any time. A fire of religious fervor for three weeks in January cannot atone for indifference during the rest of the year. Christ told his followers that the gospel harvest was unlike the natural harvest, which was four months off. "The fields are white already." There are some trees that bear blossoms, green fruit, and ripe fruit, all at the same time. These are a better type of the harvest Jesus mentioned.—*Religious Telescope.*

BE FAITHFUL. (363)

It matters not if men get angry at God's word; your duty is to speak the word of the Lord. God will take care of his own word; for his promise is to bless his word.

It has been the uniform observation of experienced workers, that where men become angry at the truth, conviction is sure to follow. Some of the most remarkable conversions ever witnessed were those where men became angry. Their anger was against the truth. Do not fear to speak the truth of God, but do it wisely and prudently. Let your plainness of speech show that you love the truth, and the souls of those to whom you speak. Do not be afraid to speak. Make yourself master of the Bible truths you utter. Be bold as a servant. Let the people know that your Master is worthy to be heard, and that you speak his words—not your own. Show the people that the matter about which you speak is one of personal concern between them and their God. Do not go whining and simpering around, telling of all the dead babies and dead mothers you ever saw or heard of. Preach Christ and him crucified as the Saviour. Call upon the people to repent and believe upon him. Do not be afraid to tell the people they will go to hell if they continue in sin, and die in it. The Bible speaks it plainly, and makes no apology about it. If you speak as the Bible speaks, fear not. Do all these things, and you will have done your part in securing a revival and the conversion of souls.—*An Evangelist.*

NEED OF REVIVAL. (364)

We are, obviously and notoriously, in the midst of an age of awful and astounding wickedness. Sin revels in high places and in low places, among those who are in office and in honor, and those who are not. Iniquity is open and brazen, in the highest offices of the nation and the state, in the assemblies of legislation, in the halls of trade and places of merchandise, behind bank counters, on "corners" where huge swindles are practiced, and so on down, through all grades of society, to the lowest social classes of our population. The rampant immorality of this generation is all pervading. It permeates the whole mass of society. Like a poisonous leaven, it strikes through the whole lump, and leaves its demoralizing taint interwrought throughout the whole.

If this corruption shows itself only among the criminal classes, it would be bad enough. But not so. It has begotten for itself a kind of public tolerance and immunity because of its high associations. It steals, and robs, and embezzles, and forges and counterfeits, and lies, and cheats, and swindles, and breaks faith, and plots against, and murders, in the high places of honor and responsibility, of rank and fortune, of office and trust. The educated, and the polite, and the wealthy, and the socially honored, and those who are lifted above and rule the people, are corrupted, and yield to base wickedness, and violate honor, and truth and all righteousness. The better part of the nation, just now seemingly awakening to its moral sense, is well nigh stunned with the hideous sight of its own depravity, and sickened at heart, with the nauseous stench of its abounding and deepening corruption.—*Zion's Watchman.*

WELL SAID.

The Lord comforts us, not to make us comfortable, but to make us comforters.—*East and West.*

When a man once says, this one thing I will do, he clothes himself with a force before which time and death are both impotent.—*W. J. Dawson.*

Some people are so gimcrack, you feel that if you were to lean against them they would topple over, but you might as soon expect a cathedral to give way under your weight as that man. A cathedral isn't a bad simile: strength without and beauty within.—*Leslie Keith, in The Leisure Hour.*

We are made for God, as we are made for bread, and for knowledge, and for love, and without God we die. The child cannot do without the father. The father cannot do without the child.—*N. McGee Waters.*

Some people went to see that famous Belgian monk, Reisbach, to ask him the secret of his holy life. He gave them this answer: "Ye are as holy as ye truly will to be holy."—*J. R. Mott.*

What we need is not more statistics, or more committees, or more bluebooks, or more money, what we need is more personal compassion, and more personal sacrifice.—*John Watson.*

READER—STILL OPEN

The remarkable offer made in our December issue, whereby any Minister, Home or Foreign Missionary, Student or Christian Worker in charge, may secure a set of that famous Commentary on the Book of the Revelation, by Rev. Joseph A. Seiss, entitled "Lectures on the Apocalypse," in three volumes, cloth binding, 1,417 pages, for the low price of $1.80 carriage paid, is still open, and all who can should avail themselves of this rare opportunity.

The original price of this work was $5.00, the present price is $2.50, with the special concession as stated above to the classes indicated. This order should be promptly accepted. Write to the publisher, Charles C. Cook, 150 Nassau street, New York.

What the Editors Think

Without doubt life and property and morals are safer where there are good laws. James Russell Lowell advised an infidel ranter that, if he hated the Christian religion so badly, he should leave New England and make his home in Dahomey. Where there are good laws there will be apt to be good people, and it is also true, transversely, that where there are good people there will be good laws. Either one of these facts is an argument for good laws. An interesting exposition of this general truth is before us in the law enforcement that has been going on in Missouri under Governor Folk during the past year. According to the statistics of the State Labor Bureau there has been, during the year, a reduction of twenty per cent in the number of arrests for crime, and of forty per cent in Sunday arrests, while it has saved the State more than $100,000 in criminal costs.—*Herald and Presbyter.*

It would be an admirable idea if those who are enthusiasts upon the subject of missionary endeavor would lend Uncle Sam a hand in advantageously distributing the forlorn exiles who are fleeing by the hundreds of thousands to our shores. Never in the history of America has Castle Garden or Ellis Island been as congested as during the present season. These "strangers in a strange land" are urgently in need of friendly aid, and the greatest possible good that our missionary societies could do would be to render such assistance as lies in their power, helping these "astrays" to reach the great untilled acres of the West, and to induce them not to congregate in the overcrowded cities.—*Four-Track News.*

The greatest thing to be guarded against, however, is the danger of self-deception in the use of the phrase "what we can." It will not do to make it mean what we wish or what will not interfere with our own comforts or pleasures or desires. Giving "what we can" in the way of money must not be permitted to mean giving "what is left" after luxurious living is provided for. "What we can" in the way of time must not mean the fragments that remain when we have sated ourselves with either business or recreation or frivolity. "What we can" in the way of lightening burdens or giving sympathy and assistance to our fellows must not be dependent upon our selfish moods. The Lord will not accept as an excuse that "we cannot" labor in his vineyard, when our ability to so work is only hindered by self-made limitations of "we will not" or "have no desire" to work for him.

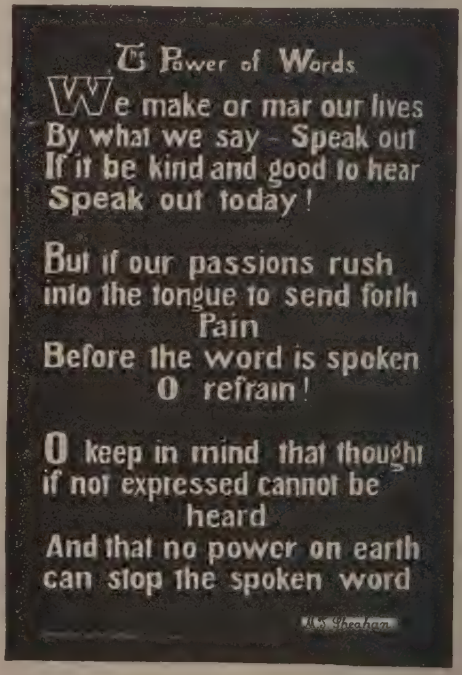
Let us face our own hearts plainly when we are asked to give time, money or counsel to the upbuilding of the Kingdom upon earth. Let us be fair with ourselves. Let us be fair with the Lord who knoweth the interests of all hearts, and let us not plead inability when such a plea is a wicked subterfuge.—*The Presbyterian.*

True religion is not an insurance policy against future loss, but an investment of life with a view to present as well as eternal returns.—*Pittsburg Christian Advocate.*

A late defaulting bank president was so scrupulous in the performance of his religious duties. Even in abstention from tobacco and the Sunday newspaper he was such a model to the young. "Why," says an inconsolable Presbyterian, "it's enough to break down faith in human nature!" But faith in human nature ought to go with some knowledge of it; and no fact of it is better established than that hypocritical religiosity is the final touch of imposture. Faith in human nature is a fine thing, and regular attendance at church is excellent; but in the banking business we cannot get on without inspection that inspects and direction that directs.—*The Nation.*

In one of our socialistic exchanges, Dr. Morgan, of the Fifth Avenue Church, of New York, is reported as saying some time back that "every Christian is a social reformer," and "if he is not, he is an infidel."

The editor of *The Public,* the organ making the quotation, indorses the remark as profoundly true, and declares that the man whose Christianity consists in idolatrously observing church customs and forms, and to whom the iniquitous institutions of social life—legalized, respectable, pious, and profitable as well as the criminal and repulsive sorts—are not objects of attack and eradication, that man is not a Christian, but, judged from the standpoint of a real Christianity, he is, as Dr. Morgan describes him, an infidel.—*Western Christian Advocate.*


The Power of Words
We make or mar our lives
By what we say - Speak out
If it be kind and good to hear
Speak out today!
But if our passions rush
into the tongue to send forth
Pain
Before the word is spoken
O refrain!
O keep in mind that thought
if not expressed cannot be
heard
And that no power on earth
can stop the spoken word

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HOMILETIC DEPARTMENT

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By J. Ross Stevenson, O. P. Gifford, David James Burrell, Hugh Black.
R. A. Torrey, H. M. Wharton,

Proving The Will of God

BY REV. O. P. GIFFORD, D. D., BUFFALO, N. Y.

Text: "And be not conformed to this world. but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

Can man, by searching, find out God? Paul gives the answer in our text respecting the the finding of God's will.

You bring a man under certain conditions, you measure your man to know him; every word is an expression of his will; every thought is a manifestation of his will; every deed is an output of his will. By the words the man speaks, the thoughts the man thinks, the deeds a man does, you have the man—you know what to count on. So, when you have found the will of God, you have found God. The words of God express the will of God; the thoughts of God express the will of God. Be not conformed to this age; but be transformed, that you may prove and test and know the good and acceptable and perfect will of God.

The steamer is on the open sea; there is not another vessel in sight; the horizon line is marked by the tumbling water against the sky; a guest on board the steamer goes to the bulletin board of the steamer and reads:

"Sassibo, Sunday afternoon. Come to dinner with me at 7:30. Dress clothes and cards of invitation unnecessary.

"Sameshima."

From an island sixty miles off, below the horizon line, invisible, with not another steamer in sight, they know the will of a man. The steamer turned its prow toward Sassibo, and at four o'clock entered the harbor, and the invited guests prepared for dinner.

On the Sea of Time is it possible for the soul of man to know the will of God? Can man reach the energy of the Infinite and find response to the invitation of the Eternal, and turn the prow of his will toward God? Paul says so. Do not be conformed to the age; be transformed by the renewing power of your mind, and ye shall know the will of God.

First, the negative; then the positive; "be not conformed;" "be transformed."

1. Be not conformed to the age. The age is limited by time, it is transient, temporary; the Eternal is everlasting, unchanging; the river is born, runs its race, dies; the ocean abides. A man who has never seen water, except a running stream, cannot know the meaning of water in its fullness. He forms his ideas around a mountain brook; he knows nothing of the depths and sweep of the ocean, the life of the sea, the tossing of the billows. The ocean cannot reveal itself to the man conformed to the mountain brook. The great Ocean of Eternity cannot reveal itself to a mountain brook of time. A man reared on a ferry boat cannot know very much about water or steamships. He cannot know as much as can the man on an ocean liner. How many men in the cabins of ferryboats of time go back and forth between the sides of the stream and think they know God, the Eternal, the Infinite!

Now the man who abides on an island stream cannot know the ocean; he is conformed to the age. he cannot get God's revelation, he might as well put his fingers around a penny and try to think that he is rich, as to clasp his faculties and powers around time and expect to understand eternity. Be not conformed to the age if you expect to find God.

In the great Northwest, on the sloping shores of Lake Superior, is a log destined for the Atlantic Ocean; driven by the winds, forced onward by the currents, it goes until it drops into the Niagara River; it is crowded apart from its fellows, by the winds; it finds the leap over the cataract; it dances in the rapids of the whirlpool; it is caught there! that is an age, part of a stream. The water blackens the log, the log is conformed to the whirlpool. The St. Lawrence sings to it, but it will not come out from the whirling waters of the whirlpool; the Atlantic clamors for it, but it is content. Around and around and around it goes. By and by every fiber is soaked with the water of the whirlpool and the log sinks and that is the end of it; it will never see Lake Ontario, it will never have revealed to it the St. Lawrence nor the great tidal movements of the Atlantic. It is conformed to the whirlpool.

How many men you and I know who started out for God; as the years go by they are busy; they go around and around in business; they get saturated with business until they have sunk into it. They never know the Ontario nor the Atlantic of God's larger life. How many men and women started out for God, who are caught in the social world, in the mad race for money, faster and faster, like a maddened automobile, until a tire slips off and there is a tragedy; the race is ended. God cannot reveal himself to the man who finds the measure of his spirit in the age in which he lives. Be not conformed to the age.

To-day there lies in a hospital in Colorado Springs, a man once potentially the richest man in the republic, dying a pauper. He took up a claim on both sides of Cripple Creek, it was farm land; at the close of the war the government took back part of it as he had more than the laws allow. So the man went to the mines for gold; he learned how to prospect for gold. Returning from the gold fields he found gold on his farm. But his friends said it was fools' gold, it was too red; he said it was genuine gold. And so it was. Years went by, he sank into habitual drunkenness; he stood there and sliced his

farm and put on mortgages to get whisky. Drink dissolved the magnificent storage warehouse of yellow metal. At last he had only the hill left. He knew there was gold there and so there was; it was full of gold. All the rest of the farm he had deeded away in his passion for drink. The bar-keeper, leaning over the bar, said: "I will give you a quart of whisky if you will deed me your hill." He signed the deed. Since then one hundred and sixty million dollars' worth of gold have been taken out of the hill. He was conformed to the age he lived in. His horizon was the rim of a glass of whisky. To-day he is dying, a pauper, supported by his sister.

If you are conformed to the age you live in, you never can know God, or the will of God; God is too large; you might as well try to study the stars with a microscope.

Be not conformed to the age. God cannot reveal himself to those who are not themselves his followers, who limit themselves to their own friends, to their own neighborhood.

"Shall we know each other there?" You will never get there. Do not borrow trouble about that; you have not the first condition. you do not know God's people here; why bother about there? Conformity to the age! in your pew, in your home, in your clique, in your club, in your church, in your neighborhood, putting self at the center. Yet He who sitteth on the circle of the earth cannot reveal Himself to people bound to narrow limits like that.

Can a man know the will of God? Yes!
How? By conformity to the age? Never!
By living as a club member? Never!
By living in a social clique as an ornament?
By being a party servant? Never!

God so loved the world that he left heaven. Such a Lover will never declare himself to men of time, whose eternity is a mirror, the height of whose ambition is to improve their prospects of earth.

2. How, then, can we know the will of God? Be transformed. Face out; not in; look up, not down; look beyond, not close at hand.

Be transformed. The same root is under this and transfigure on Mount Hermon: Christ was transfigured before them; light transfigured his face. He was transfigured from within out. The Greek word is in the middle voice, not the passive; it means transfigure yourself. "Ye are laborers together with God." "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do His own pleasure." Transfigure yourselves that ye may know God.

Is it possible to know God? Yes.

Every man can change his mind, can shift his whole being. A business man can change his business, taking out cotton looms and putting in woolen looms; a man can sell his stock and invest in new goods. So a man's memory, imagination, will, embody great thoughts and mighty principles; then God begins to reveal himself to the man. Transfigure yourselves by the renewing of your minds.

You go to Europe. On the deck, as you leave, is a group of men from the heart of Russia, scantily clothed, unwashed; they are the raw material tossed into the hold of the steamship and brought across. The years go by; in a western city you find the governor of a state, a graduate of an American university; when he was a boy of five years old he was in the heart of Russia. He became an American, went through our process of education, became governor of a state. He transfigured himself when he moved from Russia to the United States. You see the same process going on in a limited way among men and women about us. So we transfigure ourselves by renewing our mind. An act of will is first of all.

A lad was following twelve yoke of oxen in an Eastern meadow. An old man tossed his sheepskin mantle over the youth and spoke to him. The young man looks, draws back a little, decides to accept; he breaks up the yokes for fuel for fire; with the draft animals he makes a sacrifice and a supper. Presently we see the plowboy a statesman to the king, transfigured by his own will, putting himself in new conditions.

A young man stands on the doorstep of a palace in Egypt with his friends; he can have anything in Egypt. But he has an inspiration to serve humanity. Had not Moses spent forty years in the wilderness under discipline he would never have stood on the threshold of the Infinite and talked with God; he might have lived ten thousand years in Egypt and never have seen God face to face; he might have continued to conform to Egyptian civilization and never have climbed the rugged steps of Sinai and gotten the world's law from the Eternal. Moses chose to transfigure himself by renewing his mind.

God spoke to a man at the receipt of custom, fingering Roman coins; the great Teacher said to him: "Follow me." And he renewed his mind and learned the will of God, and wrote one of the great literatures of the centuries. Matthew's name is cut deep in the corner-stone of the Eternal City.

A fisherman was mending his nets, the Master said: "Follow me," and he became the great preacher of the centuries; on the corner-stone in the foundation of the Eternal City is the name of Peter.

Now, if Elisha had conformed to his cattle, he never would have become a prophet; if Moses had conformed to Egyptian civilization, he never would have founded an empire; if Peter had conformed to fishing boats and nets he never would have become the great preacher of the centuries.

My brother, it costs to be transformed, but it pays. It is easy to conform to the age, but when the age ends, those conformed to it end with it.

Can a man know God? Yes, by knowing the will of God.

How can we know the will of God? Turn your back to the age with its narrowness, face eternity with its breadth, transfigure yourselves.

On the sea of time comes the silent message of the Eternal, "Dine with Me." The shore is near at hand, your craft casts anchor, you step into the presence of the King.—*Rev. O. P. Gifford, D. D., Buffalo, N. Y.*

Comfort in Temptation

BY REV. HUGH BLACK.

There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.—I Corinthians 10: 13.

St. Paul, in dealing with the special dangers and temptations of the Corinthian Church, points to the early history of Israel to warn and reprove. He mentions four sins of the Israelites as corresponding to similar temptations in Corinth—idolatry, impurity of life, unbelief, and murmuring. The punishment of these sins as recorded in the story of Israel is no idle tale, but, Paul declares, has its bearing on the circumstances of the Corinthian Church. "All these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come." There follows, therefore, a statement of the true attitude towards temptation for the guidance of the Christian converts.

The first word is one of warning: "Let him that thinketh he standeth take heed lest he fall"—a rebuke of all presumption and wanton self-trust. One invariable petition of every Christian prayer must be, Lead us not into temptation! The very first principle of the right way to look at temptation is a distrust of self. We cannot trust ourselves to stand in slippery places where better men than we have fallen. A man can come into relations with the darkest evils and festering corruption of life, if he go at the call of duty, with pity in his heart and with desire for service, but only if he be panoplied by the love of Christ and moved by Christ's passion for souls. Absolutely the first lesson about temptation in all our tempted lives is this one of warning, "Let him that thinketh he standeth take heed lest he fall."

Paul's second point is one rather of encouragement than of warning. The first lesson is not sufficient; for it can only refer to some sorts of temptations, those which we can avoid by careful picking of our way. But temptation presses us round about, it meets us at every corner. Have we to avoid it, to flee from it in a panic of terror? Nay, says Paul, we are not to seek it; and we are not to fear it. So, after the warning comes this word of encouragement, "There hath no temptation taken you but such as is common to man,"—or "such as man can bear," as the Revised Version translates it; literally, "such as is according to man." Paul assures the Corinthians that their temptations are not unprecedented, no unheard-of dangers and difficulties. They are the common lot of man, the fire through which the ore is purified from the dross.

A young man thinks his situation is unique, that no one else has ever experienced the torment of awakened passions, or that he is afflicted by a brand new type of doubt: nobody has ever thought his thoughts, or feared his fears, or doubted his doubts. He proceeds to make excuse for himself on the score of his peculiar circumstances, and he thinks he may be excused for giving way. How much more cause had the Corinthians to argue like this when temptation to them meant all the seductions of pagan life, all the allurements associated with idolatry, and in addition, the persecutions from outside to those who gave up the popular idolatries! They might well imagine that they could hardly be blamed for seeking some compromise. Nay, says the apostle, it is the same fight all the world over. The same temptations strike the same weak spot in the human heart, the same voices sound in men's ears, and the same desires make the same insistent appeal. There hath no temptation taken you but such as is common to man.

But the strength of the thought is not that our trial is common to men, but that other men have triumphed, and that we too can triumph. The temptations are not only common to man, but such as man can bear. Men have been there before, and by the grace of God have found a way of escape. It is human to be tempted: it is human to withstand temptation. The trial is designed not that we may fall, but that we may rise. It is not merely to test the stuff of which we are made, but also to provide the occasion for producing stronger moral thews and sinews.

There is this further comfort that temptation has its limits. "God is faithful, who will not suffer you to be tempted above that ye are able." The finest commentary I know on this passage is a great sentence from one of Johnson's Essays: "I think there is some reason for questioning whether the body and mind are not so proportioned that the one can bear all which can be inflicted on the other; whether virtue cannot stand its ground as long as life, and whether a soul well principled will not be sooner separated than subdued." It is a noble thought, whether it be universally true or not, and it is the strong root of Stoicism and a still deeper principle of the Christian life. There is a courage which is only another name for faith. Many a battle is lost before the soldier leaves his tent. The first step to victory is to believe that the battle need not be lost at all. In many modern novels, which call themselves studies of life but are only studies of disease, it is assumed that to prove the presence of temptation is enough to explain and to excuse any moral collapse. We need the reassertion of the manly creed that virtue can stand its ground as long as life, and that no man is tempted above that he is able. Christian's armor, you remember, is contrived to protect from wounds only in the front.

A man came to Sir Andrew Clark complaining of depression, inability to do his work, and that he was tempted to rely on stimulants. Sir Andrew saw the perilous state and forbade resort to stimulants, and when the patient declared that he would be unequal to his work and would sink, he replied, "Then sink like a man." We need to have done with the servile creed that we must follow our impulses, and give in to every over-mastering temptation. Strength is got through the strain. Each life

has its own besetting temptations, its own share of trial, and is menaced somewhere by danger. That is the natural environment for growth in grace and in gracious life. It is the common human experience for the training of character, for the making of true manhood and womanhood. To refuse to see the discipline is to empty life of any moral significance, and even to empty life of any meaning at all. But when we have a glimmering of the great and inspiring thought that this is the will of God for us, even our sanctification, we see how it must be, as Paul asserts, that "God is faithful, who will not suffer us to be tempted above that we are able, but will with the temptation also make a way of escape that we may be able to bear it."

This is what faith does to a man in the dark hour of temptation. It does not remove the temptation altogether, but it makes a man able to bear it. It gives him courage and hope, and points ever to a way of escape. Without faith a man is in a "cul-de-sac"—a "blind alley" that leads nowhere, a blind alley without outlet where, when he is hard beset, he fears he may be killed like a rat. It is enough for a man to see an open way, that there is a road out, and he is content to endure and fight. He knows that it is by no chance that he is put in his corner of the field, and God is faithful and in his own time will make the way of escape.

"The door is open," said the Stoic, meaning that at the worst there was always suicide by which a man could cheat misfortune when it became too hard to bear. That is the craven way of escape when life becomes intolerable. It is the refuge of the coward, or rather, the refuge of unbelief that does not see the meaning of trial and the wide-open door of a Father's love. There is in every moral conflict a way of escape other than the way of dishonor or defeat, and we need the strident note of rebuke, "Ye have not resisted unto blood striving against sin." Take courage. When we are at the end of our resources, the deliverance comes.

"In the Valley of Humiliation poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. And Apollyon straddled quite over the whole breadth of the way, and a sore combat lasted for about half a day, even till Christian was quite spent. Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, 'I am sure of thee now.' But as God would have it, while Apollyon was fetching of his last blow, Christian nimbly stretched out his hand for his sword and caught it, saying, 'Rejoice not against me, O mine enemy; when I fall I shall arise; and with that gave him a deadly thrust. Christian, seeing that, made at him again, saying, 'Nay, in all things we are more than conquerors through him that loved us.' And with that Apollyon spread forth his dragon wings and sped him away, that Christian for a season saw him no more."

Take the whole armor of God,—prayer, and watching, and courage, and hope, the shield of faith, the helmet of salvation, the sword of the Spirit. Be sure that God is faithful and will not suffer you to be tempted above that ye are able. Know that there is always a way of escape, an open door into the peace of victory. The victory and the peace come through the assurance of God, when the tempted soul knows that the Lord Christ stands by him in the terrible hour. "For sudden the worst turns the best to the brave."—*Hugh Black in The Interior.*

Making Haste

BY DAVID JAMES BURRELL, D. D., NEW YORK.

Text: "He that believeth shall not make haste." Isa. 28:16.

This "making haste" is one of our generic sins. We are all in a hurry. A wise man among the ancients, on being asked what panacea he would suggest for evils of human life, gave this answer: "Patience: all things come right to those who wait." Among the attributes of a symmetrical character, as given by the apostle Peter, "Faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity," we are accustomed to think of patience as the least attractive and most commonplace of all.

The reason why we lack patience is because we have so little faith. We believe in God as a far-off entity; but how faintly do we grasp our intimate and cordial relations with him! Oh for a larger faith in God, in the possibilities of this life, and in those eternal verities which reach unto future ages! He that believeth in these shall cease all worry and fretfulness and rest content in God.

I. At the outset we are over eager to meet the tasks and responsibilities of earnest life. Our sons and daughters can scarcely wait to be through their schooling. One of the most painful disappointments that ever came to me was when I first met Dr. Taylor on old Andover Hill. I had gone there to Phillips Academy for a little final polishing in preparation for college. He looked my scant accomplishments over and said: "My boy, you need two years of earnest study." Then seeing how my countenance fell, he added, "There's no hurry. Don't fret; the world will wait for you." It was a true saying. The world waits for everybody who is earnestly preparing to take part in its important affairs. But our boys and girls can with difficulty be made to believe it.

Our Lord himself was an apprentice in a carpenter shop. He learned his lessons line by line and precept by precept at the rabbinical school, and in fullness of time he entered on his work well prepared for it.

II. In our secular pursuits we are all too much given to worry and precipitation. This is pre-eminently an American sin. A young man sets out in the practice of law. He waits for clients, but no clients come. He cannot bide his time. He casts his eye upon the political arena and sees men struggling there for mastery. He strips to the waist and enters for the prize. He wins it, a local office, then promotion, and at length a seat in our national councils. Is this success? One thing is certain; he has failed as an attorney-at-law;

whether he has succeeded otherwise remains to be seen. There is a last chapter in every life.

A young man enters commercial life to find that weighing sugar and measuring cambric by the yard are slow work. Is there not a shorter road to wealth? Ay. Presently he puts his little capital into speculation or into loans at exorbitant interest. He may thus accelerate his purpose, but is this success?

III. So also with respect to spiritual things. It is not well even to come to Christ precipitately. He himself said to a multitude who were following him, "If any man will come after Me, let him deny himself, take up his cross, and follow Me." Pointing to an unfinished tower by the roadside he bade the people mark it well as indicating the folly of undertaking a very important work without pausing to count the cost. "This man," he said, "began to build and was not able to finish." The Christian life involves all our most momentous interests here and hereafter. It is not to be entered upon thoughtlessly, therefore, nor in haste, but wisely and with deliberation.

Let it be understood, however, that deliberation is one thing and delay another. A man may do a thing with the utmost thoughtfulness and yet do it instantly and in the nick of time. We deceive ourselves oftentimes, when facing great spiritual responsibilities, in thinking that we are waiting for more light or for deeper convictions, when in fact we are merely putting off the duty which presses vitally upon us. With respect to our surrender to the demands of Christ, we have all weighed the question well, and over and over and over again. The only thing that remains is to do what we know to be manly and right and do that instantly. The man who acts on impulse is sure to blunder seriously, but the man who lets his opportunity go by default, doing nothing despite his heart and conscience day by day and year by year, is guilty of one continuous and disastrous blunder.

IV. Still further, with respect to spiritual growth. We are oftentimes disheartened because we seem only to creep, whereas we would "run up the heavenly way." We forget that character is slow growth—first the blade, then the ear, then the full corn in the ear. There must be time in grace, as in nature, for God's rain and sunshine. Take heart, O young disciple of Christ! The pilgrim's progress to the land of Beulah is the journey of life. All the invention of these bustling times has devised no plan of expediting our pilgrimage to heaven.

An Alpine tourist set out at early morning to climb the Matterhorn. The air was bracing and he pressed on with springing steps. Presently he passed a peasant going on with steady strides, and to himself he said, "Slow fellows, these, hereabouts;" and on he hastened. But the path was steep and rugged. Ere noon his steps lagged and he reclined to rest under an overhanging crag. Then along came the peasant with that steady, swinging gait and passed on before him. It is but another version of the Hare and the Tortoise, a lesson which holds true in spiritual as in secular life. It pays to be patient. It pays to plod. Faith is our alpenstock, beloved; let us lean hard upon it.

V. We note a similar restlessness in Christian service. We are all too eager to accomplish the great thing. We forget that spiritual success is best achieved by always doing the next thing. The apostles, if left to themselves after our Lord's ascension, might have proceeded at once to the conquest of the world; had they done so, dismal failure would have awaited them. But they remembered His word, "Tarry ye at Jerusalem until ye be endued with power." They waited, not restlessly or indolently, but upon their knees, and the enduement came; then they went forth to accomplish great things for God. Let us look to our preparation. Have we tarried for our enduement? Have we suffered the Lord to adequately prepare us for work?

Adoniram Judson wrought and prayed year after year with a consuming passion for souls, yet saw not one converted. Where was the fault? Nowhere. God was merely biding his time. At length the Pentecostal blessing came. There were thousands who began asking as with one voice, "What shall we do?" And the wilderness blossomed as the rose. Let us be patient. The harvest will ripen, but it may ripen on our graves. Our faith should be willing to have it so.

VI. Further, as to the great Apocalypse. We wait for our Lord's appearing. Maran-tha! The Lord cometh! He shall so come as ye have seen him go up into the heaven. His word was, "Behold, I come quickly!" Nearly two thousand years have passed since then; but what of that? A thousand years are with him as a single day. It was therefore only as the day before yesterday that he promised it. "He that shall come will come and will make no tarrying." It will be in the fulness of time. As the bud opens, as the chrysalis bursts, as the sun rises, so shall he appear in the fulness of time. Meanwhile let us love his appearing and be preparing for it.—*Rev. David James Burrell, D. D., New York.*

Knowing And Not Doing

BY REV. J. ROSS STEVENSON, D. D., NEW YORK.

Text: "To him that knoweth to do good, and doeth it not, to him it is sin." Jas. 4:17.

Education alone will not make a man a saint. There may be as much evil resulting from inertia as from ignorance. It is not necessary to be a Christian to believe that there is sin in the world. That the man who transgresses the law of God is a sinner is the truest thing we can say about him. But how a person of understanding who has been well educated, who knows the difference between right and wrong, and is generally respected, can be a sinner, is not so evident. We know, however, that sin is not confined to the lower strata of society. Take Christ's spiritual interpretation of the law of God; take his obedience to that law as our standard of conduct, and we can see that there is not a single commandment which we ourselves have not broken in spirit. But if a man still justifies himself, let him con-

template his failures. He knows what he ought to do, but he does not do it. What follows? James, the practical man of plain speech, tells us that such an one is a sinner. According to the test which he applies, each one of us is brought under condemnation. This assertion is very specific. It does not contemplate mankind *en masse*, but as individuals. "To him that knoweth to do good, and doeth it not, to him it is sin." Let us each one take these words to himself, and if we do, I believe that we shall find here a personal concession, a personal confession, and a personal conviction.

I. The personal concession. I know to do good. This is not a general platitude to the effect that it is always right to do good. It is specific. I know what is good or right for me to do.

1. Must we not, however, admit that even in a land of Bible privileges there are many who do not know and who need to be enlightened? There are, to be sure, here in our own country, great throngs of people who should have Christian instruction. Many have come from lands where the system of religion to which they were accustomed has degraded rather than developed them, and they have practically no religious life at all, and stand in desperate need of the Gospel. With many others, the efforts of the church in their behalf, have apparently failed, and they are living in darkness. In numerous instances it will be found that such people do not like to retain God in their knowledge, and hence change the truth of God into a lie.

2. But these admissions do not contradict what I have already asserted, that each one of us knows to do good. The knowledge may be incomplete; it may need reinforcement, but it is there if, in any sense, we can claim to be Christians, and I am speaking only of those who profess to have some knowledge of the truth. You and I accept Christ as God's supreme revelation to man as to what we ought to be and do. We believe in the presence and power of the Holy Spirit to lead us into truth, and to build us up in character. We have been taught to pray for divine guidance, and in every time of doubt, the way can be made clear to us. So that if we desire to do good, and wish to know what the good is, it can be definitely ascertained. He that willeth to do God's will shall know the teaching. Ask God for light, and you will have it.

II. The personal confession. I do it not.

1. It is not that we despise the good, and ruthlessly reject it. Let it be supposed that we love what is right and true, and are able to talk about it intelligently and commend it forcibly to others.

2. It is not that we do nothing good or that there is no good at all in anything we do. There would not be imputed to a man any large amount of self-righteousness if he were to claim for himself that he is not as bad as some people whom he knows, and that he does more good than the average man.

3. Therefore, to say nothing of the actual transgressions of the spirit of the law of God which we can discern in our hearts and lives, you and I can see as no one else can see, the good that has been left undone. Even a man like Andrew Bonar was compelled to say as he concluded one year in his life, "This year's omissions have distressed me more than anything." All of us must adopt the confession of the prayer book, "We have left undone those things which we ought to have done." We are conscious of this in the home, especially when some dear one is taken away, and we think of the gentle words we might have spoken; of the loving, helpful service we might have rendered. Some one has said, "The real ghosts of human life are unwritten letters and unpaid visits," and we might add, "unspoken words." It is not without reason that the petition is included in the Lord's Prayer, "Forgive us our debts"—for these constitute the largest portion of our sins.

Here is a great, needy world about us, and when we confessed Christ, it was with the expectation of making him known to others; of remedying some of the sorrow and sin of wretched humanity, and we have been like the disciples in the garden, fast asleep while the Master struggled alone. And when wakened by some sudden alarm of conscience, we uttered only a few feeble regrets, and then went to sleep again. We vowed that we would loyally support the church, and cheerfully aid her in all her enterprises, but the call of duty found us, not like good soldiers panoplied for battle, but like idlers and loafers resting in the barracks, singing our pious song, "Onward, Christian soldier, marching as to war." These neglected duties are often the supremely important ones which should have been put first. In the economy of life, much must necessarily be omitted, and it is a mark of strong character to decide in the midst of apparently conflicting duties what must be done, and what may just as well be left undone. But with too many of us, the superior has been set aside for the inferior; the subordinate has thrust out the supreme. We may gloss over these omissions with such mild terms as expediency, modesty, forgetfulness, over-occupation, or, at the worst, failure, whereas we know that they may be traced to sloth, selfishness, cowardice, sin.

III. The personal conviction. To me it is sin.

1. The word which James used for sin here means, literally, to miss the mark, to come short of the standard. God sets before us a certain standard of conduct; a standard which we recognize as right, and adopt for ourselves. But we do not come up to it. Scripture calls this sin, and James reminds us that any omission of duty is charged against us as sin. It is just as really disobedience to God as when a man transgresses the law. Knowledge of what is evil creates an obligation to avoid it, and knowledge of what is good, creates an obligation to perform it. All will admit the former. When an opportunity to do evil presents itself we must at any cost shun it. Yet many imagine that when an opportunity to do good is offered, we are at liberty to do just as we please. But there is more liberty in one case than in the other. We are bound to make use of the opportunities

to do good. Otherwise, we sin, and guilt rests upon us.

2. At once, we will think of the excuses we have urged in declining opportunities of service; and it might surprise us to find how Jesus severely condemned some of these same excuses. For example, a man may treat his privilege of good in this way: I am afraid; I mistrust myself; I might not be equal to the task. But that is what the one-talent man said to his lord, "I was afraid and went and hid thy talent in the earth." He did not misapply it. He did not employ it for illegitimate speculation. He did not squander it, he simply did nothing. What did Jesus say? "Thou wicked and slothful servant!" There are men to-day who are interested in the cause of truth and righteousness, who appreciate the dangers, and the opposition, but they stand aside from an active career, either on the plea that they have already done all that can be reasonably expected of them, or that they have no gifts, no calling, no opportunities. Whatever explanation they make for their inaction, they are nevertheless slothful and guilty. Or a man may excuse himself when he knows to do good and does it not on the ground that he is an exceedingly busy man; there are obligations of a secular character which he is bound to meet. That is what the man said who was invited to the gospel feast, "I have bought a piece of ground, and must needs go to see it." And the Master said of him and of all who were like him, "Not one of those who were bidden shall taste of my supper."

3. Not only is such a sin inexcusable, it involves an increasing measure of guilt. According to Christ's own gracious words, a sin of ignorance calls for leniency, although we say in these days that ignorance is no excuse for crime. A sin against light, against love, against opportunity, demands severity. "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." Does this not teach us the great danger there is in trifling with duty; the great necessity there is of promptly obeying each dictate of conscience?

Furthermore, since we fail so often, and leave so many things undone, how necessary that we should humble ourselves as penitents before Almighty God, pleading for pardon and his enabling grace. The lesson of life when read aright is, that we imperatively need Christ. The great Apostle Paul, when he would do good, found evil present with him. When he discovered the law in his members warring against the law of his mind, bringing him into captivity to the law of sin; when he contemplated all the struggle and defeat of the conflict, he cried out: "Oh, wretched man that I am!" "Who shall deliver me from the body of this death?" Who shall deliver me? "I thank God through Jesus Christ our Lord." Without him no one has ever attained to his ideal of character or of conduct; but with him we can do all things. —*Rev. J. Ross Stevenson, D. D., New York, in Record of Christian Work.*

Evangelistic

"BE SURE YOUR SIN WILL FIND YOU OUT."

REV. R. A. TORREY, D. D., EVANGELIST.

Text: "Be sure your sin will find you out." Numbers 32:23.

No man can escape from his own sin. Every sin you commit will hunt you down, find you out, and make you pay. There has never been one sin committed on this earth that the man who committed it did not suffer for it. There has never been one sin committed that paid. You may escape the law of man. You can't escape the law of God.

I want to speak to-night about some of the ways in which our sin finds us out.

I. First of all our sin finds us out in the execution of human laws. Of course the execution of human law is necessarily imperfect, and yet when one studies it, it is simply amazing how every man that breaks human law sooner or later is brought to book. A man may seem to be escaping the execution of human law for months and years, but all the time he is weaving a net around himself that will inevitably catch him at last.

II. There is a second place where your sin will find you out; that is, in the court where there is no bribing—the court of physical retribution for moral offences. Your sin will find you out in your own body. Not only is it true that certain well known vices are inevitably followed by certain awful diseases, but it is true in a general way that holiness spells health and sin spells disease. Why so many men with broken bodies and shattered intellects? Violated law. Why so many women with shattered bodies and minds? Violated law.

Of course there is sickness that comes from our forefathers, and sickness that comes from misfortune and exposure, but if we were to eliminate all diseases that come from our own transgression of God's law it would be amazing how little sickness would be left.

Not only is it true that certain awful vices result in certain frightful diseases, but it is true that all sin registers itself in your body. Even such sins as anger, jealousy, envy, pride, ill will, hatred, have physical results. A fit of anger upsets your stomach, poisons your blood, disorders your nerves, and oftentimes results in paralysis and death. You sin in any way and your sin will find you out in that physical frame. Every single act that is immoral or unnatural has a physical penalty.

III. There is a third and more important place where our sins will find us out—in our own character. Every lie you tell poisons your moral blood and undermines your moral constitution. Every sin you commit breeds an ulcer in your character far worse than an ulcer in your body. Do you suppose you can oppress a man in his wages and not suffer more in your character than he suffers in his

purse? Do you suppose you can overreach a man in a business transaction and not suffer more in what you become than he suffers in what he loses? Do you suppose you can read an obscene book, listen to or tell an unclean story, gaze upon an impure picture, or listen to an indelicate play without breeding festering tumors in your own soul? Wherever else your sin finds you out, it will find you out in your own character every time.

IV. A fourth place in which your sin will find you out, and that is your conscience. In the mercy of God we are so constructed that to be conscious of sin means agony—hell on earth. Nothing can soothe the torment of an accusing conscience.

In my office in Chicago I have seen strong men sob like children. What was the matter? Memory and remorse. I have seen one of the strongest men, intellectually and physically, I ever knew throw himself on the floor of my office and sob, and groan, and wail, and writhe. What was the matter? Memory and remorse. If your sin never finds you out anywhere else it will find you out in that conscience which a holy God has given you to be a reminder of Himself.

Let me call your attention to this. The fact that our sin finds us out in so many places is proof positive of the existence of a moral governor of the universe. Everything in nature and history is attuned to virtue; everything in nature and history fights against wrong and fights for right. And to see that fact which we all must see and to doubt the existence of a God, such a God as the Bible speaks of, is to be supremely irrational.

V. There is a fifth place where your sin will find you out—in your children. God does visit the sins of the fathers upon the children unto the third and fourth generation of them that hate him. You may not like to think so, but it is a fact that we have to face. You don't get rid of the fact by getting rid of the Bible. The Bible reveals the fact, but history and science confirm it, and instead of trying to quarrel with facts that are indisputable we had better get ourselves in line with the facts.

Take for instance the moderate drinker—he may never get intoxicated in his life, but it is overwhelmingly probable that some of his children will be drunkards. I recall a moderate drinker who I don't think was ever intoxicated in his life. He despised a drunkard, but he laughed at the total abstainer. That man had three sons. Every one of the three became a drunkard.

I know a young lady in New England belonging to one of the best families in her town. Her father was simply a moderate drinker, but she inherited the appetite, and and periodically when the appetite overtakes that young woman she will suddenly disappear, and when they find her she is in some low dive in Boston dead drunk. Her father's sin is finding her out.

I hear that even at respectable social gatherings in this city wine and champagne sometimes, if not often, flow freely. Listen! You fathers will reap drunken sons, and some of you will reap daughters that are drunkards.

Take the adulterer. His sin will find him out in his own family. I know a prominent, highly respected man, a most excellent man in some ways, who in a moment of weakness yielded to temptation. It wasn't generally known. His wife knew it and forgave him; but his own daughter, in spite of being sheltered by high social position, fell a prey to a scoundrel. Oh, men and women who are being blinded until sin doesn't seem as hideous as it really is—listen: Your sin will find you out—in your family.

VI. There is another place where sin will find us out—in eternity. Death does not end all; there is a life beyond the grave, and into that life we carry our sins and their consequences.

Men's sin does not always seem to find them out here. It will there. Men, for instance, go through life oppressing their employees, getting rich by appropriation of other men's property, multiplying their already too large wealth by crowding competitors in business to the wall with unjust competition, and nobody seems to call them to account. They are honored on every hand. It will not always be so. They will have to pay the penalty of their greed and avarice, their legal robbery, before a God whose eyes are not blinded by a few thousand or a few millions given to philanthropy and the church.

Young men without character entrap unwary girls and send them down to ruin, and nobody seems to call them to account. They are welcomed into the "best" society. It will not always be so. The time is coming when they will stand before the universe loaded with dishonor, cast out into everlasting contempt.

Men go through life despising God, laughing at His Word, trampling under foot His Son, and God lets them live, and nobody seems to call them to account. It will not always be so. In that world to which we are all hurrying their sin will find them out.

Be sure—be sure—be sure your sin will find you out.

But alas, some of us have already committed sin, and it has already found us out; what shall we do?

Fly to Jesus Christ. Up to this point I have been preaching nothing but law, and law is absolutely merciless. The only escape from the mercilessness of the law is in the grace of the gospel. Our sin was on our track like a tiger with open mouth to seize us, but the glorious Son of God flung Himself in between us and the tiger, and the tiger's teeth rent the Saviour that you and I might go free. And the Saviour says tonight, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Men and women, there is no hope for any one of us outside the grace of the Gospel; but, thank God; there is hope for every one of us inside the grace of the Gospel.—*R. A. Torrey.*

Following Christ

BY REV. H. M. WHARTON, D. D.

Text: "Lord, I will follow Thee whithersoever Thou goest."—Luke 9: 57.

I like the way that text reads. It has the

ring of the true metal. It sounds like consecration, self-sacrifice, true courage. The circumstances under which those words were spoken are of the deepest interest. Jesus was traveling towards Jerusalem and seems to have entered a Samaritan village late in the evening. As soon as they found out who it was, they refused to receive him. I can imagine John and James going around to different houses and saying: "Jesus is in the village and wants to stay all night." The answer came back everywhere: "He cannot stay here." It seems very cruel to us that any one should have treated him in that way, and, yet, there are some who are listening to me now doing the very same thing—you will not receive him into your hearts. How could he hope to be received into your homes? When they shut their doors against him John and James lost their temper. They said: "Lord, let us call down fire from heaven and burn them up." I have, sometimes, seen preachers lose their temper under similar circumstances. They have offered salvation to those who are in their congregation and when no one accepted it, they showed a disposition to turn upon them and rend them. Once I was holding a meeting for a dearly loved and venerable pastor, and after repeated invitations several nights, no one responded to the call. Suddenly taking the floor, about the close of the meeting one evening, he poured hot shot into them for about ten minutes and fairly took the hide off. I said to him afterwards, "Doctor, you will never get them in that way." "Well," he said, "Wharton it makes me mad to see men refuse my Saviour, when He is offered to them for their salvation." Jesus turned and rebuked His disciples and said: "Ye know not what manner of spirit ye are of. The Son of Man is not come to destroy men's lives, but to save them." And he went to another village.

As they were leaving, a man came up to him in the road and said, "Lord, I will follow thee whithersoever thou goest." I reckon John went up to him and put his arm around him and said, "Thank God! here is one who is willing to follow the Master." I tell you it is a glad day when the invitation is accepted and souls are flocking to the cross, and it is a sad day when the invitation is declined and nobody comes. I fancy there was a smile upon the face of Jesus himself, though he rather discouraged the man from coming, saying he hadn't any where to lay his head. And yet, He tells us that there is joy in the presence of the angels of God over one sinner that repenteth. I want you to look at this man, study his character, analyze it and see what was in him that brought about this glorious declaration. Of course the Spirit of God was there working in him and drawing him to Christ, but I wish to look at the man himself, and may the spirit teach us that this devoted follower may prove a blessing to our lives and may incline some of you to do as he did—leave all and follow Christ.

I. First of all let me say, he was a man of courage. He had to face public opinion and that is a hard thing to do. In all that village he was the only one willing to receive Christ. It is an easy thing, my friend, for you to be a Christian in these times, when every other person you meet is a Christian; but when you have to brave the opposition of the whole community it is rather hard. It takes courage to be a Christian anywhere, but more under circumstances like these than you can imagine. During the war a soldier went to his chaplain and said to him, "Chaplain, I am the only man in our tent who is a Christian, and every night when I kneel down to say my prayers the boys make fun of me and throw their shoes at me, and bother me so I do not know what to do. What must I do about it?" The chaplain told him to wait until he got under his blanket at night and say his prayers to himself. A very poor piece of advice, I think, for a preacher to give. A few days afterwards he met the soldier and asked him how he came out. "Well," he said, "your plan didn't work at all. I waited until the lights were out and tried to pray under my blanket. The boys were all laughing because they thought they had whipped me out. I lay there and thought to myself, 'You coward, you are willing to stand up on the battle-field and let them shoot at you because you love your country; but you are not willing to get down on your knees and pray to the Lord because you are afraid somebody will disturb you.' I just threw the blanket off and got down on my knees and prayed aloud for every soldier in the tent." "Well, how did that do?" inquired the chaplain. "They all listened," he said, "and every night, now, when I kneel down to pray they kneel with me and we have regular family worship there together." It took courage, and the man had it. That is exactly what you need, my friend, to make you come out on the Lord's side and take your stand for Christ as you ought to do.

II. He had the will. It takes will power. "Lord, I will." When a man gets to the point in life when he can say, Lord, I will, I will, he is a saved man. Surrender, that is salvation. A complete surrender to the Lord Jesus Christ is to obey his will and follow where he leads. I was holding a meeting, once, in a southern city and the whole place seemed under the influence and power of the Holy Ghost. Men and women were seeking the unconverted and bringing them to church. One day a man said to me, "Have you been to see old Mr. R———?" I told him I did not know him. "Well," he said, "he is a hard old sinner 80 odd years of age, who lives here and will soon be gone. I wish you would go and call on him." I mentioned the subject to the pastor of the church. He said to me, "If you were to go to the old man's house he would curse you off of the place." "Well," said I, "if you will go, I will." So we agreed to make the attempt. The next day we drove into the yard and walked up to the porch, rang the bell, but received no answer. I walked along down the porch and saw him through the window. I said to the pastor, "Here, he is in here. What shall we do about it? Let us go in." And in we went. The old man was very deaf. I walked right up to his side before he knew I was in the room, and as he turned his face toward mine I was struck with its remarkable attractiveness. His white hair curled in tight

ringlets on his head, clean-shaven face, large expressive eyes. I introduced myself and the pastor. He politely asked us to take seats, though he looked as if he had an elephant on his hands. As he was from Virginia, I commenced at once to talk with him about the Old Dominion and secured his attention and interest. You know if there is anything that a man is a fool about, it is being born in Virginia. After talking some time I concluded to say something to him about religion and take what followed, no matter what it was. Said I, "Mr. R——, I lost my father several years ago. If I were with him today I would make a request of him and I want to make the same of you." He looked at me thoughtfully for a moment and said, "Well, sir, make it." Said I, "I want to pray for you, Mr. R——." "Very well, sir," he said. I knelt at his side, placed my elbow upon his knee so that my mouth would be close to his ear and I prayed for him. When I arose from my knees he was weeping and said, 'Oh, what a sinner I have been." That same afternoon as we entered the church for the four o'clock service walking up the aisle, the pastor touched my arm and pointed to the front seat. There sat Mr. R——, the first time he had been in church for more than fifty years. After a brief talk I called on any who were there who wished to confess Christ, to rise. He walked with a very long staff and slowly pulling himself up he turned and looked toward the audience and said, "My friends, I want you all to know that I surrender to the Lord Jesus Christ." Then, putting his hand in mine, he said in the hearing of them all, "Mr. Wharton, living or dying, I shall always think of you as the best friend I ever had." You see he surrendered. "Lord, I will, I will," and when you come to that you are saved.

III. Furthermore, he believed in Christ. He called him "Lord." No one will follow Christ who does not believe in him, and no one will fail to follow him who does believe in him. The best evidence of your faith is your willingness to follow. Some of you have believed in him many years and are willing to follow him, but you are waiting for something to happen that will never come. You want some strange miracle or some wonderful mental earthquake. But what is the use of it if God has already converted your soul. If you believe in Jesus Christ and are willing to forsake your sins and become his follower, the thing for you to do is to say, "Lord, I will follow thee whithersoever thou goest," and get up and make the start at once. Do you believe in Jesus Christ? Are you willing to follow him? That is the question. Never mind when the belief came. Do not stop to inquire when you get the blessing. The great question is, Have you got it? and if you have, come out boldly on the Lord's side.

Now, let us look at the following: "Lord, I will follow thee." The very first step he took was a public confession. Don't you see he came up where the Lord was, and spoke right out in meeting? "Lord, I will follow thee whithersoever thou goest."

Let me urge you, by all that is dear to you, that you follow him at once. Begin today; tomorrow may be too late. One beautiful moonlight night on the Hudson River, the engineer heard the quick, sharp ring of the pilot's bell. He stopped his engine and looked out, wondering why he had been stopped in the middle of the stream. The night was lovely; the river calm; the moon shining brightly. He gave his engine in charge of his assistant and went up to the pilot's house to see what was the matter. There stood the pilot holding to the wheel as if he were looking out. "Why did you stop me?" said the engineer. In a low, husky voice the pilot replied, "There is a mist upon the river, and I cannot see to steer the boat. We had better anchor until the morning. See the captain and tell him so." The engineer looked into the face of the man and saw that death was there. He caught the pilot in his arms and laid him down, only to see him breathe his last. Soon the mist will gather around you and me; soon the thick shadows will fall across our path; but as followers of Jesus there is nothing to fear. "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me."—*H. M. Wharton.*

Mark Guy Pearse in a recent address on Christian Socialism urged the churches to provide for the overcrowded poor, refuges as comfortable as the public houses, and not to be too busy sending people to heaven to care for their condition on earth. "The only remedy for the socialism of hate is to bring in the socialism of love."—*British Weekly.*

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Prayer Meeting Topics

BY E. S. LEWIS, COLUMBUS, O.

The Psalm of Faith

Hebrews x. 38-xii. 3.

This jubilant section sings like a psalm of faith. Its beginning is, "The just shall live by faith," and it closes with "Jesus, the author and finisher of our faith." It may illustrate how a long passage may be studied briefly in a bird's-eye view.

The preceding verses indicate one function of faith, endurance: the first verse of chapter xi. indicates another, assurance. Both are combined in the key-text, "He endured as seeing him who is invisible."

Vv. 4-22 give us seven examples of assurance: Abel, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. These all waited upon God in confidence.

Moses is the next example, and he shows us both the assurance and the endurance, as a transition case.

The rest of the heroes of faith illustrate endurance. Their fiery test was more than patient waiting upon God: it was conflict and pain. The secret of constancy and confidence is the vision of the unseen world. The organ of faith is the instinctive faculty of the soul.

The basis of faith is God himself. All lines of faith center in him.

Faith works by transforming our illusions into incentives.

Two examples of faith are amplified: Abraham and Moses. Abraham's faith is compared with Noah's as to obedience (vv. 8-10); with Enoch's (by inversion) as to fellowship (vv. 13-16); and with Abel's as to sacrifice (vv. 17-19).

Moses' faith is shown in four periods: (1) Waiting in darkness for his life-work (v 23); (2) Choosing his life-work (vv. 24-26); (3) Disciplined for his life-work (v. 27); and (4) Sanctifying his life-work (v. 28).

Either of these amplified examples would answer for a prayer-meeting lesson alone. They are applicable to the life of any of us. They are Old Testament prophecies of New Testament fulfillment. Abraham is the unique, illustrious type of faith in God. Moses, a docile pupil of the Faith-teacher, made Israel itself the Burning Bush for the nations.

Our faith conflict is a public one. The faith-heroes are more than "witnesses": they are confessors, and are judging us. If we look unto Jesus, we shall recognize him as our faith's Author, and find him its Finisher.

The Psalm of Hope

I. Cor. xv. 35-58.

The grand end of hope is immortality. Hope's anchor reaches to that which is within the vale.

This psalm gives us four movements: The Resurrection Body, An Apocalyptic Vision, A Pean of Triumph and an Admonition.

I. The Resurrection Body is discussed at length (vv. 35-50) under six heads: (1) Quickened from death (36, 37); (2) Divinely fashioned for the new life (38); (3) Various grades of bodies (39-41); (4) The greater glory of the resurrection body (42-44); (5) The two bodies contrasted (44-48); (6) The certainty of the resurrection body (49, 50).

Immortality is not a foreign, abnormal intruder into the world. It is natural and capable of illustration by things as familiar as the farmer's seeds, the flesh of beasts, birds and fishes, and the sun, moon and stars. The same Creator is behind all and maintains all.

Immortality obeys and crowns the law of progress visible everywhere: first the natural, then the spiritual; first the earthly, then the heavenly; first the living soul, then the life-giving spirit.

II. The Apocalyse (vv. 51-53) draws the curtain a little way from the dread Mystery. It is essentially rabbinical in conception and terms, and adds little to our knowledge of the future state.

III. The Pean (vv. 54-57) is a psalm within the psalm, a triumphant shout of holy rapture. The dramatic challenge of Death is unparalleled and unanswered: "O Death, where is thy sting? O Death, where is thy victory?" The Christian's Hope shone like a star in the night of paganism. Dr. Robinson tells us that the Romans had thirty epithets for death, and all of them were full of the deepest dejection: "the iron slumber," "the eternal night," "the mower with his scythe," "the hunter with his snares," 'the demon bearing a cup of poison," "the merciless destroying angel," "the inexorable jailer with his keys," "the king of terrors treading down empires"—some of them were these, the bitterness of which is indescribable. This psalm breaks like beautiful sunshine through the unutterable gloom.

IV. The Admonition (v. 58) makes the psalm a lesson. All the terrors and glories of death, resurrection, judgment and eternity should prove a grand motive-power for the Christian life.

The Psalm of Love

I. Cor. xiii.

Meyer calls this the "Song of Love" of the New Testament. Ellicott considers it remarkable as coming from St. Paul rather than from St. John, and as occurring here in an atmosphere of controversy. It is the true love-song of the world. To the Christian Revelation must all men come for the most inspiring of all the lyrics of love.

Even the rhetoric is neat and strong. The psalmist sings of the Supremacy of Love, the Reasons for the Supremacy of Love and the Immortality of Love.

I. Supremacy of Love (vv. 1-3) is set forth in five tests and contrasts: eloquence, prophecy, faith, charity, martyrdom. All these in their fullness are as nothing to love.

II. Reasons for the Supremacy of Love are set forth in (A) Sixteen qualities, and (B) Three contrasts (v. 4-12).

The sixteen qualities which render love supreme are: long-suffering, kindness, contentment, meekness, humility, decorum, unselfishness, good temper, unsuspiciousness, upright-

ness, truthfulness, patience, trustfulness, hopefulness, steadfastness, permanence (vv. 4-8).

The three contrasts are with prophecy, eloquence and knowledge. They shall fail, but love shall persist. The psalmist guards himself from fanaticism here. They shall not fail absolutely, but vanish into greater glory (vv. 8-12).

III. The Immortality of Love is flashed upon us in verse thirteen. Love is the greatest thing in the world, finally, because it is the one thing that abides forever. Herein it overtops all things else.

It is the Christian's brightest ideal. Goethe, when sinking into the darkness of death, called with his last breath, "More light"! The Christian's nobler aspiration is, "More love!"

When the three heathen goddesses strove for the golden apple, Paris adjudged it to the Queen of Love. It symbolizes the contest of the three celestial graces for the primacy, and the Apostle gives it to Love. But Love is lovely in her victory, for she gathers all her sisters into her embrace.

"As every lovely hue is light,
So every grace is love."

The Psalm of Life

Psalm xxiii.

PRELUDE. The loveliest of lyrics. "The world could spare many a large book better than this sunny little psalm.' Easy of apprehension, yet not without difficulties of exposition.

Negatively—Not a unitary psalm of the sheep, nor disjointed fragments of two or three psalms.

ANALYSIS. A composite of three metaphors, not independent, but closely allied in thought: (1) Sheep and shepherd; (2) Shepherd and shepherd; (3) Shepherd and host.

I. The first three verses picture the sheep and the good shepherd. "Green pastures," "still waters," "refreshment," "right paths," are all terms that pertain directly to the sheep. "Paths of righteousness," is an illustration of theological over-translations, all too common.

II. The fourth verse pictures not the sheep, but the shepherd, fleeing probably from an enemy—a common experience in the desert. A brother-shepherd is his guide and defender. The transition is not violent. Oriental rhetoric is not rigid. Many a shepherd knows what the "gorge of gloom" is, though it is no place for sheep.

III. The last two verses picture the shepherd, hotly pursued by the avengers, received by his host. His tent is the asylum, where, by the law of custom, he may stay two nights and a day. Without are the avengers; within, more than a refuge: a feast, with all the accompaniments of rich hospitality. "Our Syrian Guest" tries to force the entire psalm to the symbol of the sheep, and is compelled to make the prepared table, the anointing oil and the brimming cup mean a pasture purged of the snakes that bite the noses of the sheep, by burning hog's fat over their holes, and oil for their diseased hoofs and their sores. This is fatal to sense and sentiment alike.

INSTRUCTION. The Shepherd Psalm gives us God our Shepherd, God our Defender, and God our Host: nourishment, protection and salvation.

He gives us our daily bread and all that we need, delighting in ministering to our simplest wants.

He guides us and defends us in the midst of the mazes of our earthly pilgrimage.

He is the Refuge of our souls pursued by the convictions of conscience. He knows how to deliver us even from these. "Goodness and mercy" are the keys to this psalm. Mercy is the lesson of the last section. The lavish hospitality, unlimited, points to the life immortal.

Unusual

INSTALLING A MINISTER.

"What do they do when they install a minister?" inquired a small boy. "Do they put him in a stall and feed him?"

"No," said the father, "they harness him to the church, and expect him to draw it."—*Ex.*

MINDING MAMMA.

Minister, making a call: "And do you always do as your mamma tells you to, Flossie?"

Flossie, emphatically: "I do, and so does papa."

ELECTION IS COMING.

The children were talking of the churches which they attended and the respective religious beliefs of their parents. "My papa is a Presbyterian," said one. "Mine's a Baptist," asserted another. "Mine is a Dutch Reform," chimed in a third. This answer appeared to brighten one who had been very quiet. "And I guess mine is tariff reform," came the proud assertion.—*Detroit Free Press.*

THE LEADING SPIRIT.

That minister who wrote to a friend to give him the name of the leading spirit in a pastorless church where he desired to be a candidate, received an unlooked for reply. The answer read: "The leading spirit in the church at Blank is the spirit of criticism, but the Chairman of the Parish Committee is so-and-so." There is a frankness about the response which goes a good way toward relieving any apparent uncharitableness.—*Boston Congregationalist.*

VERY LARGE.

A Boston paper advertises for a lady to wear the Cape of Good Hope. That want will never be satisfied. You might as well advertise for a snug-fitting shoe for the foot of a mountain!

VERY HARD!

A Presbyterian elder attended a Methodist revival, which he found too noisy to his taste. He ventured to say to a leading member, "Could you not carry on these meetings with less noise?" adding that Solomon's temple was built without any sound, not even of a hammer. The Methodist brother replied, "We are not building a temple; we are blasting rocks."

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Rev. Albert Sidney Gregg, Editor.

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Men's Movement Among United Presbyterians

The problem in managing a Men's Club is to enlist numbers and maintain enthusiasm without resorting unduly to entertainments. In other words, the purpose of all pastors who promote men's clubs is to keep the spiritual ideal uppermost. "The spirit is willing but the flesh is weak." Social functions and purely fraternal activities are always encroaching upon the main work of winning men to Christ and building them up into a knowledge of God. These observations are made by way of calling attention to some of the characteristic features of the new Men's Movement among the United Presbyterians. The movement has been indorsed by the General Assembly of that denomination, and will hereafter be recognized as a regular feature of church organization. The Business Men's conference of this church has appointed an executive council of twenty-one men who will give general supervision to the movement until the next delegated conference meets. Definite results are expected of the clubs. They deal with personal work, family worship, systematic Bible study, financial support of the church and benevolences, tithing, attendance at the regular church services, and additions to the church. Every male member of the church, regardless of age, is to be enlisted in some form of active Christian service. Another purpose is to promote an intelligent grasp of the conditions under which America and the world can be evangelized. This is a very significant point, as very few men have much of an idea of the large aspects of Christian work, their ideas being limited to the simplest forms of evangelism and ordinary charity.

Officers are elected in the usual way, and members assigned to departments, each member being given definite work in at least one department. Only members of the United Presbyterian church in good standing may hold office in the League. Thus it will be impossible for men not in harmony with spiritual purposes to get control of the organization. Supreme authority is vested in a Board of General Supervision consisting of the pastor and at least three other members. Additional members may be elected as new departments are added. A department may be inaugurated or discontinued at any time either by the Board of General Supervision or by a majority vote of the members present at any regular business meeting.

There are eleven departments. Financial work is placed next to the spiritual department. A new department is one devoted to reforms. Social features come in incidentally. The list of departments is as follows:

1. Department for promoting religious intelligence, including the circulation of literature.
2. Department on Finance, which shall aim to secure some regular weekly offering from every member of the church both for congregational and missionary support, and shall also strive to promote scriptural habits and standards of giving.
3. Department for promoting friendliness, and for work among strangers and newcomers.
4. Department for promoting habits of personal and family prayer and Bible study, and also the work of the Sabbath School.
5. Department for promoting individual Christian effort, and for work among new converts.
6. Department for promoting neighborhood work, including special work among foreigners.
7. Department for promoting attendance both of members and outsiders, at the regular church services.
8. Department for promoting reform.
9. Department for helping the sick and the poor.
10. Department for promoting intellectual development.
11. Department for work among young men and boys.

Complete instructions for department activities are given in the manual. They indicate a serious purpose, and are easily workable. Clubs or Men's Leagues in other denominations could easily adopt some of the suggestions with profit to the church. For instance the men of the church are to be made intelligent on all phases of United Presbyterian activities by being supplied with books, pamphlets, reports, maps, charts, etc., and it is the work of the first department to look after this form of instruction. Each League is to devise plans for getting the literature read, studied and reported upon. The plan of having one of the midweek prayer meeting services each month devoted to religious intelligence, and prayer concerning it, is named as one of the best. Here is an invaluable suggestion: Appoint one man to study each one of the great countries of the world for six months, reporting one fact about it at each of the monthly meetings. The Sunday School is also named as a place in which the men may give information in short talks each Sunday, monthly, or once a quarter. One specific object to be accomplished in this department is to see how many men of the congregation can be induced to read at least two Board reports, and at least one missionary book during the year.

Next to the department for promoting religious intelligence comes the one for promoting finances. Literature on giving is to

be distributed among the men of the congregation. Also the members of this department are to find out exactly how many men in the congregation are systematic weekly contributors to the entire work of the Kingdom, missionary as well as congregational, and to see how much this percentage can be increased during the year. A man to man canvass, by a committee of three, is the method recommended. Some pertinent hints are given in short paragraphs: "Encourage the people to give by keeping before them the great needs of the world, and also the great things, that money is helping to accomplish." "See to it that at least the average per member asked by the General Assembly is paid in month by month rom the very first of the year." "Try to have the congregation give at least as much to the educational and missionary work of the church as it spends on all congregational expenses."

Habits of daily self-denial for Christ's sake are to be encouraged by having a self-denial offering box in every home, the contents of which will be brought into the quarterly meetings. Permanent boxes for this purpose are furnished by the general office for 75 cents each.

The instructions to the department for "promoting friendliness" are pertinent:

So organize the ushers and other workers that no stranger can ever get out of the church without being welcomed, made to feel at home, and asked to come again. If he can be welcomed when he comes in, all the better, for the whole service will mean much more to him, if he is made conscious of a friendly Christian atmosphere.

Pay special attention to new-comers to the community, and let them feel the church's friendly interest. Plan to get them acquainted with families of the church that may help them. By districting the community and having some one responsible for every section, this can be done thoroughly.

An occasional social evening in each of the above districts, when all the members of that district would come together, would be helpful.

Promote visitation among the members of the church, paying special attention to the homes which have least fellowship of this kind naturally.

A family altar in every home in the congregation is the work of the fourth department. For this purpose the use of a prepared course of Bible lessons is recommended by which the entire New Testament may be read every year and the Old Testament every two years. Doubtless much may be done at this point as some men are apt to make family worship a bore by reading long chapters, and making long prayers.

Individual Christian effort is to be promoted by having at least one class in the Sabbath school all the time, where methods of personal work are to be studied and taught. The course prepared by Dr. Howard Agnew Johnston is recommended. The book costs 25 cents and the course covers sixteen weeks. Bible classes for new converts are to be maintained by this department.

A good plan is given in the manual for promoting the attendance of members and outsiders at the regular services of the church:

Let all the male members of the congregation be divided up into groups and one member of this department be assigned to look after each group. A record should be kept of just what regular services are attended by each man, counting as "regular services" the two church services, the Sabbath school, the Young People's Meetings and the Mid-week Prayer Meeting.

When any member is absent, he should be inquired after, and if sick, this should be brought to the attention of the pastor and of the chairman of the department on helping the sick.

Aim to see how high a percentage of the men can be got to attend an average of at least three regular services each week.

Promote attendance of outsiders by attractive printed invitations, personally delivered, by newspaper notices, by organized visitation of the homes of all non-church members, and by making every outsider who does attend feel so welcome that he will want to come again.

Reform is municipal, state and national, including temperance work along all practical lines. The most that is suggested for this department is to "awaken sentiment against Sabbath work and using such means to oppose it as are possible." It is a good beginning. When churches give as much attention to "reforms" as they do to foreign missions there will be no difficulty about restraining the liquor traffic, gambling, etc.

Methods for helping the sick and poor are not given "as the duties of this department are so obvious as not to need specification."

Work among young men and boys is to receive considerable attention. Attendance at the Sunday school, Bible study, and prayer meeting are among the objects to be accomplished in dealing with the youth of the community. Specific methods mentioned are an occasional lecture, evangelistic meeting, and the organization of the athletics of the young men and boys of the church. Summer camps are commended for the vacation season.

Popular lectures, reading circles and evening classes are named as definite methods for the use of the department for promoting intellectual development.

As a whole the plan of the Men's League is commendable. It gives each member of the church something to do, and its purposes are easily within the grasp of the average man of the congregation.

Little Interest in Athletics

J. L. Harbour tells of a Men's Brotherhood in Boston which is so deeply interested in practical Christian work that it has little interest in athletics. The Brotherhood is connected with the Ruggles Street Baptist Church, of which Rev. Dr. A. C. Dixon was pastor for several years. It grew out of a class in the Sunday school known as the Workingmen's Bible class. Meetings are held at four every Sunday afternoon in the vestry of the church. Mr. G. H. Wellington

is the teacher and leader. A specialty is made of temperance and evangelistic work. Gospel wagon and tent meetings are carried on in summer. The significant thing about this organization is that it is engaged seriously in the work of promoting the interests of Christ's kingdom. In commenting on this phase Mr. Harbour says:

"This is a men's class that has never taken any special interest in athletics. There is an outdoor 'gym' in connection with the church, but it is used mostly by the younger men in other departments of the Sunday school. The Brotherhood is composed largely of men in middle life, and it has a number of elderly men in it, with a few members still in the twenties. Very few of its members 'run to athletics,' and they seem more interested in their Gospel meetings, and conduct cottage prayer meetings. If a vote of the class were taken it is pretty certain that the Brotherhood would give its preference to the regular meetings of the class or its social gatherings."

The social life is limited to the monthly social and the annual banquet, the latter being held in October. It is attended by five hundred men. The monthly social is attended by the wives and children of the men.

Reaching Men in the Country

A gratifying discovery is that the new movement of organized Bible classes will aid in reviving religious interest among men in the country districts. Men especially are responsive to the new movement class ideas and plans. One worker says, "I have helped to organize scores of such classes and in not one instance was there a failure to secure a good number of men at the preliminary meeting. In one small country village this meeting was held on Sunday afternoon without the usual social features and to the surprise of the pastor sixty men came together and were immediately interested in the formation of a class. One man said, 'We have been waiting a long time for just this thing.'" In telling how to organize such a class Mr. W. W. Main, who has had much experience, says: "When the time comes for organizing the class, a letter, signed by the pastor, the superintendent and myself, is sent to as many men as possible, especially to those who have not been in the habit of attending Sunday school. This letter is an invitation to an informal social and supper for men at the church vestry. This meeting must always be carefully prepared for. There must be hearty welcome and kind attention to those who come: cheerful music, a simple supper, and the absence of everything like stiffness and formality. Then the purpose of the meeting must be thoroughly explained, laying great emphasis on the fraternal features of the class, the reaching after the 'other fellow,' and the self-management of the class, and the active part which each member is to take in its work. Then find out who are ready to go into the class, and make the preliminary organization at once."

There are in some country places today organized classes of twenty or thirty members where a few years ago not one man attended Sunday school. These classes are now the backbone of the Sunday school and the church.

In explaining the success of the plan Mr. John Mervin Hull says: "It is the organization that does it, the feeling that the class stands for something. There are thousands of men who will do under authorization as an officer or committee what they would otherwise shrink from; for in the organized class they represent something more than themselves."

In support of his theory Mr. Hull gives several pertinent incidents: One country class was organized lately in a little seashore town. Most of those who assembled were seafaring men, and a sturdy "Cap'n Eri" was elected as president of the class.

"Why," he said, "I can't do that. I never did such a thing in my life. But," he continued after thinking a minute, "I'll tell you what I'll do, shipmates. If you'll stand by me, I'll stand by you." And they are all "standing by." In one place a middle-aged man who had not been in the habit of attending Sunday school was chosen treasurer of the class. His first exclamation was, "What will my wife say?" Not feeling sure of his ability to fill the office acceptably, he accepted it on trial for three months. He has now kept it for several years. These are instances, which I am very reluctant not to multiply, showing that there is material in country places for the different officers and committees that are needed.

Among the Women of a New York Village

A woman's Bible class with a membership of 100 is a feature of the First Baptist Church, Medina, N. Y. It was started primarily to reach young married women who had dropped out of the Sunday school after marriage. Like all undertakings that are worth while this class was born of hard work on the part of one consecrated person. Dr. Emily F. Swett, the organizer and present teacher, tells "how it was done:" "We secured about seventy names and to each one I wrote a personal pen letter, inviting them to be present at the Baptist church on a certain Sunday at 12 o'clock for the purpose of organizing a class or sisterhood for our mutual improvement, spiritually, socially, mentally and physically. About forty responded, and after a full discussion an organization was effected." The plan is that of the "new movement," which is that there is a full organization with president and other officers, and that the class manages itself in place of being "bossed" by the teacher. Another feature worthy of note is that Mrs. Swett was willing to write seventy personal letters with her pen. Circulars may have their place, but when definite results are wanted the personal letter or personal call is the best method in existence.

A Remedy for "Dry" Sermons

It is always interesting and often profitable to read the opinions of a discriminating critic, provided the critic is unprejudiced. The unprejudiced critic will do more than merely point out faults. He will propose a remedy for the defects he criticizes. For that reason Mr. Arthur C. Benson's discussion of sermons and sermonizers in the National Review is of interest to all preachers. Many pastors will read this paragraph with deep interest:

"A layman, even a pious layman, is apt to talk of the necessity of sitting through a weekly sermon with a sort of shudder. And yet conceive of the difficulty of the situation! To address the same people, twice a week, on religious subjects for, say, twenty years! And the difficulty is increased a hundredfold by the fact that if a clergyman makes his sermons practical, drawing them from his daily experience, he is sure to be accused of preaching at some one or other. The truth is that to preach effectively to the same congregation twice a Sunday, for twenty years, a man needs to be a saint, and a man of the world, and a literary man, and an orator, all in one. And then, too, from the point of view of the listener, how few speakers there are whom one desires to hear at all! There are perhaps a dozen parliamentary orators that one would take the trouble to go and hear, once in a way; but I can recall no orator, living or dead, to whom I would willingly listen twice a week for the remainder of my life. If I had to take my choice between hearing, say, Chrysostom, or Bossuet, or Newman, twice for a week for the rest of my life, and never hearing them at all, I should not hesitate to choose the latter alternative."

Two remedies are proposed. One is for the pastor to read the sermons of distinguished pulpiteers, and the other is to give more variety to sermons. "If Robertson, or Newman, or Kingsley have written persuasively and enthusiastically about some point of the Christian life, why should we not be allowed to listen to their words, rather than to the words of a tired and possibly dispirited man who preaches because he must, and not because he has any very urgent message to deliver."

The really sensible and encouraging part of the paper is where Mr. Benson advocates greater variety and points out how the pastor may make his sermon interesting to "laymen, even pious laymen," and we concur heartily in the recommendation: "There is nothing which so holds the attention of old and young alike as a biographical lecture: why are not sermons more biographical? Why should not one listen to a simple narrative of the life of some hero or saint? Why is it justifiable to attempt to spin a sermon out of the meager and attenuated records of the life of St. Matthias or St. Jude, and not to preach about Gordon or Father Damien?

"Then, too, surely the parable, the story, is sadly neglected. With the example of the Saviour before us, why may not his disciples make a simple tale the vehicle of divine teaching? I declare that Hans Andersen's parable of the flax, or if one must be more historical, the tale of the Monk Telemachus in the Colosseum, are worth a hundred expositions of high doctrine. For the truth is that it is not doctrine that we live by, but great examples, glowing hopes, simple affections. It does not really help to change a man that he should understand the doctrine of consubstantiation, though that may be an important piece of scientific theology, but that he should desire to be different, that he should see in a flash the hardness, the meanness, the coldness of his life, and its greater possibilities."

Reversible Pews

The Sixth Presbyterian Church of Albany, N. Y., some years ago adopted a simple expedient for making its auditorium pews more convenient for Sunday school purposes. In the main sections every other pew was made reversible, so that by throwing it over there would be two pews facing each other. A class can sit in the facing pews very comfortably. The pew that reverses is hung at the ends very much like a street car seat. This arrangement does not mar the appearance of the auditorium, and is a great convenience in handling the Sunday school.

Power of the "Glad Hand" and Names

Whenever the editor of this department hears of a pastor or other church worker who "brings things to pass" he always tries to discover the principles or methods by which such success is achieved. His growing conviction is that the real vital secret is the personal touch, which may be extended by organization. Without the life giving element of the pastor's personality in contact with the people the most extensive machinery will be disappointing. A real live man does not need much of a machine, but he will make and use one for the purpose of enlisting other personalities, and in making the most of his own strength and time. After studying the methods of a very successful young pastor for some time, seeking for the vital points, the writer did not find the real explanation until he attended an evening service at the church where this young man is pastor. The people were thronging through the open doors by the hundreds, but the pastor was out in front greeting and shaking hands with the congregation "while it was arriving." He did not slight a single individual man, woman, boy or girl. He called names readily and had a pleasant word for each. In the corridor and in the galleries young men of the church were assisting in the work of giving a welcome. But of the 900 people in that congregation, the pastor had greeted nearly the last one, shaken hands, and called the name. "How can you remember all the names?" I asked after the service. "Oh, that's easy," he repield, "when you make up your mind to do it. It pays, too. If you can recall Brown's name he will like you for it, but if you remember the baby's name you capture the whole family."

Developing Singers

Spontaneous singing is a great help in revival work, and it is not difficult to train a company of your people for service of this kind. A good plan is to get the young people together on week nights and drill them on four or five simple Gospel songs and several hymns, until they can sing them through without the books. They should be taught to accent the important words, paying great attention to light and shade, and to sing unaccompanied, with blended voices. A dozen singers of this kind scattered through a congregation, working in concert with the pastor, could be used effectively in promoting spontaneous and heartfelt singing, especially during an after-meeting or a song service. What a difference such a company would make in the mid-week prayer meeting! New songs could be learned from time to time. Such singers could be sent to hospitals or jails on Sunday afternoons. At hospitals a good plan is to sing two songs in a ward. Where the songs are handled as suggested they are very effective. For street and tent meetings singers of this kind are indispensable. Work of this kind does not require special talent. Ordinary singers can be used, the saving point being that they must have the words thoroughly committed, and have the emphasis, light and shade, down fine. Another effective use of singing is to have a solo as a climax to a sermon, to come just at the end and without announcement.

Temperance Instruction

Any pastor who has ever attempted to work up interest in a temperance meeting knows that the "talent" must be of superior quality in order to get a crowd. There must be a liberal sprinkling of the entertainment feature, singing, etc. Recitations, and dialogues are helpful. Good results may be obtained by following the methods of the Morgan Memorial Total Abstinence Guild of Boston. A prospectus is issued giving a "provisional programme" for the months of August, September, October, November and December. Meetings are held every Saturday night, often followed by a social hour. After each principal address there is a discussion of the subject, a question box or personal experience. No one besides the principal speaker is to occupy more than five minutes unless voted the privilege by the audience. Various young people's societies enliven the meetings by short readings and musical selections at the opening and between speeches. The programs are made up in sections, one topic being treated each month: "Social aspects," "co-operative aspects," "denominational aspects," "political aspects," "racial aspects."

Following is a sample program, which shows how much variety may be introduced into meetings of this kind:

SOCIAL ASPECTS OF TEMPERANCE REFORM.

During August on hot nights our meetings will be held on the Roof Garden of Morgan Memorial. Free cold drinks each night. These meetings will be less formal and more social.

Aug. 15. A special Social will be held to which all Open Reform Clubs are invited.

Aug. 22. The Excelsior Brotherhood and Ready Hand Circle of Kings Daughters are to assist.

CO-OPERATIVE ASPECTS OF TEMPERANCE REFORM.

The following Temperance Organizations will explain to us their work and suggest ways of mutual helpfulness:

Sept. 5. Mass. Anti-Saloon League.—M. J. Fanning, State Supt.

Sept. 12. Mass. Women's Christian Temperance Union.—Mrs. Katherine Lent Stephenson.

Sept. 19. Mass. Total Abstinence Society.—Rev. Alfred Noon, D.D., Supt.

Sept. 26. Open Reform Clubs:
Wm. Union—President Bay State Reform Club.
Mr. Burnsville—President Mass. State Reform Club.
D. W. Whalen—President Mass. Roman Catholic Total Abstinence Society.

DENOMINATIONAL ASPECTS OF TEMPERANCE REFORM.

The attitude and work of the various religious denominations to this great cause are to be brought out by a distinguished representative as follows:

Oct. 3. The Baptist—Rev. M. R. Deming.

Oct. 10. The Methodist—Rev. J. Galbraith, D.D.

Oct. 17. The Congregationalist—Rev. W. F. McElveen.

Oct. 24. The Unitarian—Rev. Chas. F. Dole.

Oct. 31. The Episcopalian—Rev. Wm. Raymond.

Nov. 7. The Roman Catholic—Rev. Father Callaghan.

POLITICAL ASPECTS OF TEMPERANCE REFORM.

Nov. 14. Why Vote No?—Rev. Chas. A. Crane.

Nov. 21. Ways by which we can swell the NO Vote.—Judge Fallon.

Nov. 28. Baked Bean Supper followed by discussion of the following subject: "Is Boston Politics Ruled by Rum?"

Dec. 5. NO Vote Rally.

RACIAL ASPECTS OF TEMPERANCE REFORM.

Dec. 12. The Irish and Temperance Reform.—Hugh Kelly.

Dec. 19. The Scotch and Temperance Reform.—John R. Anderson.

Dec. 26. The Jew and Temperance Reform.—Rabbi Fleischer.

Men's Classes

Some time ago I received the longest letter I ever had in my life. It was ten feet long. The body of the letter was a brief invitation to attend the banquet of the Federation of Men's Bible Classes of the Sunday Schools of Ashland, Ohio. Then followed the signatures of more than 800 men. Of course, I accepted such an invitation. On reaching

Ashland on the appointed evening, I found 817 men in front of the Methodist Episcopal Church. Forming into line, we marched to the music of a brass band through the main streets of the town to the banquet hall. Thus more than 800 men proclaimed publicly that they were attendants upon Sunday School and students of the Bible. I heard from Ashland this week and last Sunday there were 1,150 men present in the Sunday Schools of the town. What one town of 7,000 inhabitants has done, another can do.—*Joseph Clark in a speech at a Sunday School convention in Cleveland.*

A SEA SIDE SERIES OF SUNDAY EVENING TRIPS.

Under this striking title Rev. W. N. P. Dailey, pastor of Trinity Reformed Church, Amsterdam, N. Y., gave a series of interesting Sunday evening sermons last spring. The announcement was made on an attractive four page folder in which paper of a light blue tint was used. A neat typographical feature is the use of electros of battleships in the upper left hand corners. Two services are printed on each page. The announcement consists of the topic, text, titles of hymns, solos, choir selection, and a reading. Note should be made of the introduction of a reading in a Sunday evening service. It is something new, but it is worthy of a long welcome. The full program for this series of sermons is herewith given:

Blue, darkly, deeply, beautiful blue.—Southey

Sunday, March 4, '06
SETTING SAIL

Scripture—Acts 21.1-6; 27.1-12.

Hymns:—"Speed Away! Speed Away!"
"Jesus Saves! Jesus Saves!"
"Lead Me, Savior, Lest I Stray"
"Launch Out Into the Deep"

Solos:—"Let the Lower Lights be Burning"
Mrs. Wm. B. Greene
"Hide Me, O My Savior, Hide Me"
Archer Howgate

Choir Selection—"Are You Drifting?"
Reading—"Apostrophe to the Ocean".....Byron

Sunday, March 11, 1906
TEMPEST TOSSED

Scripture—Acts 27.13-25.

Hymns:—"Jesus, Savior, Pilot Me"
"Resting on the Rifted Rock"
"When Fierce Winds are Blowing"
"Safe in the Life Boat"

Solos:—"Master, the Tempest is Raging"
Miss Madelyn B. Shults
"Pilot of Galilee"
Miss Mildred Pangburn

Choir Selection—"Who Will Man the Life Boat?"
Reading—"Three Bells" .. .. Whittier

Ocean into tempest wrought,—Young

The unpastured sea hungering for calm.—Shelley

Sunday, March 18, '06
SHIPWRECKED

Scripture—Acts 27.33-44

Hymns:—"Throw Out the Life Line"
"How Firm a Foundation"
"Lay Hold of the Life Line"
"God Be With You"

Solos:—"Lead, Kindly Light"
Edward O. Bartlett
"In the Haven of Rest"
Mrs. Julia Morrison

Choir Selections—"Ship Ahoy! Hear the Cry!"
"Saved From the Wreck"

Reading—"The Loss of the Arctic".....Beecher

Sunday, March 25, 1906
THE LAST VOYAGE

Scripture—Ezekiel 27.26; II Tim. 4.5-8

Hymns:—"Rock of Ages, Cleft for me"
"Homeward Bound"
"The Evergreen Shore"
"Home, Sweet Home"

Solos:—"Shall We Gather at the River?"
Miss Florence Shults
"Nearer My Father's House"
Floyd R. Buras

Choir Selection—"I Sail in the Light"
Reading—"The Pilot". . . . . J. H. Cadilpp

I never saw on the dull, tame shore,
But I loved the great sea more and more.—Cornwall

HARD TO FIND!

This is a season of ordinations. We wonder what impression these ceremonies make on outsiders. Some of these services are certainly very impressive. In other cases the sensations of onlookers may be somewhat like those of the little girl, who after observing a service of this sort, was somewhat confused in her notions as to its significance. She did not know what it meant, "unless the bishop was feeling of their heads to see if they had any brains before he sent them off to preach." In some cases we fear the bishop will have to feel long to find the brains.

Sermon Topics

The following card may contain a suggestion for those pastors who like to keep their sermons in touch with the Sunday School lessons:

The Gospel According to The Book of Genesis, a series of Sunday evening sermons. Lakewood Methodist Episcopal Church, corner Summit avenue and Detroit street, Cleveland, O.

Nov. 4. Creation: The Glory of Man.—Gen. chs. 1-2.

Nov. 11. The Fall: The Curse of Sin. The Promise of Redemption.—Gen. ch. 3.

Nov. 18. Cain and Abel! The Unrighteous and The Righteous.—Gen. ch. 4.

Nov. 25. The Flood: Justice and Mercy.—Gen. chs. 6-9.

The service begins at 7:30 P. M. You are cordially invited. John H. Blackburn, Pastor.

"The First Question Asked of Man" was the topic of an evening sermon by J. M. Hare, Parmly Memorial Baptist Church, Jersey City.

Seventh evening series. Popular Sermons. "Business." Zion Reformed Church, Stroudsburg, Pa. O. H. E. Rauch, minister.. Services: 10:30 a. m.; 7:00 p. m. During November and December, 1906, dates and themes:

Nov. 4. My Business.
Nov. 11. Working Capital.
Nov 18. Cash Business.
Nov. 25. Mind Your Business.
Dec. 2. Sheriffed—failed.
Dec. 9. GRAFT.

Sunday evenings at St. John's Lutheran Church, Sterling, Illinois. E. Lee Fleck, pastor. Sermons on the Bible:

September 16. "The Divinity of the Bible."
September 23. "The Necessity of the Bible."
September 30. "The Necessity of a Written Bible."
October 7. "The Permanence of the Bible."
October 14. "The Bible Lost and the Consequences."
October 21. Sacred Concert.
October 28. "How the Bible is Practically Lost."
November 4. "How to Find the Bible."
November 11. "Necessity of Studying the Bible."
November 18. "The Power of the Bible."
November 25. "The Sufficiency of the Bible."

Foundation Stones—seven sermons on the Lord's Prayer. E. S. Lewis, First Methodist Church, Columbus, O.

I. The Foundation of The Gospel. Fatherhood. Text: "Our Father who art in heaven."

II. The Foundation of Religion: Reverence. Text: "Hallowed be thy name."

III. The Foundation of Civilization: The Kingdom. Text: "Thy kingdom come."

IV. The Foundation of Holiness: Consecration. Text: "Thy will be done."

V. The Foundation of Temporal Blessings: Providence. Text: "Give us this day our daily bread."

VI. The Foundation of Spiritual Blessings: Pardon. Text: "Forgive us our debts."

VII. The Foundation of Personal Prosperity: Guidance. Text: "Bring us not into temptation, but deliver us from the evil one."

Four evenings with Johns of History. J. A. Higgons, Central Congregational Church, Chelsea, Mass. Sunday evenings, 7 o'clock.

Oct. 21. John the Baptist—The history of a soul, or the real lesson of Robert Elsmere.

Oct. 28. John Fiske, or the history of Evolution.

Nov. 4. John Sebastian Bach and John Stainer—Some Musical history.

Nov. 11. John Bunyan vs. Geo. Macdonald.

LEGENDS THAT PREACH.

Season 1906. Congregational Church, Sabbath evenings. E. B. TreFethren, Pastor, Waubay, So. Dak.

I. June 14. "May Blossom;" or, The Kiss of the Holy Spirit.

II. June 28. "The Great Stone Face;" or, The Power of an Ideal.

III. July 5. "Barbarossa;" or, The Immortality of Greatness.

IV. July 19. "Quo Vadis?" or, The Savior Crucified Afresh.

V. August 2. "Tarry Thou Till I Come;" or, God's Purpose in the Hebrew Race.

VI. August 16. "The Rejected Cornerstone," or Christ's Place in Human History.

VII. August 30. "The Holy Grail;" or, The Sacredness of the Holy Communion.

Pastoral Problems

REALITY IN PREACHING.

In preaching, today we ask for greater simplicity and more directness. We put up with an absence of decoration for decoration's sake. Or, rather, we are glad to be rid of it. Men demand of a preacher that he be supremely honest. If he can say what he means less rhetorically, more exactly, be more honest, in short, by writing, than by unrestrained extemporary speech, they are careless as to his method—only, they want the man, and the man's truth—"the note of joyous reality" in all he says: They ask, too, for the entire preservation of a man's personality in his utterance. that there be no more pretense or affectation or acting in the pulpit than in the club; that Paul be Paul, and Peter not try to be John. They'd rather have young Evan Roberts come from the Welsh mines, to talk for seven minutes in his own way, with the touch of God upon him, than to have him try to put on the classic robe of Richard S. Storrs. Say your say from your soul, and leave the issue with God—that's their ideal of preaching! Think of the varieties of personality, and their unity in this, the note of reality; from Phillips Brooks freely rushing like a mill-race, or impetuously glancing through his translucent manuscript, to Dwight L. Moody under the pines on Round Top in Northfield, with the silent college boys about him; simply telling them there in the twilight, of God and prayer, and the great Hand laid on their hands. Those fellows did not care so much what Moody believed—they cared very much what he was! And when he talked of God to them, they were ready to trace it back to his early morning watch in "the upper room" of yonder farm-house, alone with the Book and God!—*Rev. Dr. A. E. Cross, in a recent sermon at the Old South Church, Boston.—Congregationalist.*

MAKING USE OF MEN.

Under this title is a suggestive editorial in *The Advance* which it is well to emphasize just at this time when churches are entering into the fall and winter work. The editorial calls attention to the method of pushing missionary operations among the Mormons, where the whole Church is a standing army and a young man is likely to be drafted into service any moment. The editorial goes on to say:

"The method raises an inquiry whether we are not depending too much upon the ministry and too little on the rank and file in the work of church extension.

"But what better can be done? The Mormon plan suggests the reply—get more of the laymen at work for the Church. . . . Evan Roberts was a workingman, and he went out and converted more people in a year than half the ministers in Wales put together. The Salvation Army has accomplished nearly all its results by setting laymen at work. It has developed much force out of unpromising material. The amount of unused force in a body so intelligent as the Congregational denomination is appalling to think of. And it is equally painful to think that any set of men expect the Kingdom of Heaven to prevail as long as there is such an amount of material going to waste. Nine-tenths of almost any congregation think they know just how the minister should preach; two-thirds of them have the opinion tucked up their sleeves that they could give him some valuable pointers. And yet their ability is not used to man an empty pulpit or rescue a weak church! . . . We are constantly reminded that the ministerial profession is relatively losing influence because other classes have moved up to the same level of culture. Then let this increased culture and influence of the laity remain in missionary work."

If The Churches Were All One

It was after dinner and in a beautiful home. One of the guests had attended church the previous Sunday—an unusual event for him. It was suggested that if the host could be induced to do even that it would be a great accomplishment.

He laughed and said he was waiting until all of the churches got together before he attended or became identified He asked what good he could get from going to hear one man denounce another.

At that there was a protest: "That mistaken idea proves that you haven't been in

church for a longer time than I thought possible," chimed the little preacher and the writer.

"Oh, it will come," the banker and capitalist retorted.

That may be, said the writer, but it will result in less good being accomplished. For actual results, give me a live little church—the big one has to be too dignified. While our friend the capitalist might not object to getting out and shoveling dirt in his front or back yard, his standing in the community forbids. The big church must not get down and dig for souls, or it will lose its dignity. There are some notable exceptions, but they are notable because they are exceptional.

A merging of all denominations would result in more big churches and less smaller ones. When a church gets big it is considered proper to hire assistants and deaconesses to do work that is or should be done by the members in the smaller church.

Some years ago there was a little country in which there was one big church, and every one went at least once a year to that big church. They prayed towards it. The music and ceremony were probably the most magnificent of any in all the world. True there were small chapels throughout the land for convenience, but even they were built to face this great big church.

The preacher had hundreds of assistants. It was so big that many men made it a profitable business to change the money of various kinds, to the kind usually put on the collection plate. This business with others kept getting closer until finally it got clear inside the church itself.

A young man who was very fond of going to the small chapel in his native town went up to this big church one day and knotted some cords together and drove the bankers out of this big church. They weren't afraid of the cords but they were afraid of the truth which went with the swish of the cords. He said: "You have made this big church, which should be a place of worship, a place of business" Not long before, a woman whose life he had spoken plainly about said, to evade the statement: "Our fathers worship in this mountain, but you say the big church is the place to worship." He replied:

"That is true, but the time will come, and now is, that all who worship God will worship him in spirit and in truth."

He pronounced for mentality and spirituality in religion, in preference to locality.

The writer remarked to the capitalist that the time would come when men would go to church only to express the worship of God, in which they were engaged every day through the week in their business, their work, their pleasure, their friendships and their love.

But let us see what became of this young man with the knotted cords in his hand and the truth on his lips.

He said that the day of the big church was at an end. He was accused of threatening to destroy it.

And he was working to that end, although not in the way his accusers imagined. He was building something better, which would take the place of it.

Two ordinary fellows came to him—he himself was a workman—and what he said to them impressed them as much as he had impressed the bankers, but in a different way They went and told their brothers and they, doubting, came and were impressed. The small company grew and they quit their business and spent their time listening to this young man talk, and this small group grew and grew until it affected other groups. For several hundreds of years it produced no church building of any account, but in that time the lights went out in the big church and more than that was accomplished—not only were lights put out but lights were lit in the darkness of paganism. It conquered the nation that conquered the world but it produced no great churches until three hundred years after it started.

And today with nearly a quarter million of churches of all kinds in the world, large and small, it grows by being planted in small churches.

But there will be a day when not only all denominations shall merge and all creeds shall melt into one great loving cup—a holy grail, but when all those who have been redeemed shall belong to one church. That time is not more than eighty years ahead for any Christian today. In fact that church was established soon after creation and has been added to daily, and while some who attain to its membership may never have belonged to a church, large or small, previously, the great majority are recruited from the various congregations of all hues and colors. Can we not endure the differences of some small church below as a probation to membership in the one all universal and only true church, just over the border, separated by a canopy of blue?

What happened to the young man? They could not bear the thought of losing this big church with all its ceremony and so chose the big church and its ceremony in preference to the small group and the truth taught by this young man. They put him on an arrangement of timbers—the emblem of greatest shame and disgrace. When on these timbers he died—the curtain in this big church, separating the presence of God and the congregation, was torn asunder and the big church's glory departed.

One of the soldiers, a pagan, who helped lift him up on the timbers said: "Surely this was the Son of God," and the emblem of shame that was lifted up became an emblem of honor throughout the world, placed on the breasts of brave men and on the dome of places where the young man who spoke the truth is worshipped, in churches, large and small. His presence comes to all of them, but only when they are visited by men who believe and obey him, and it departs with them.

From this fact alone I believe He more often goes to small rather than big churches. But of this we shall know more when we join His one and only large church invisible, triumphant.

Let us follow Him *now*.